

ANNUAL  
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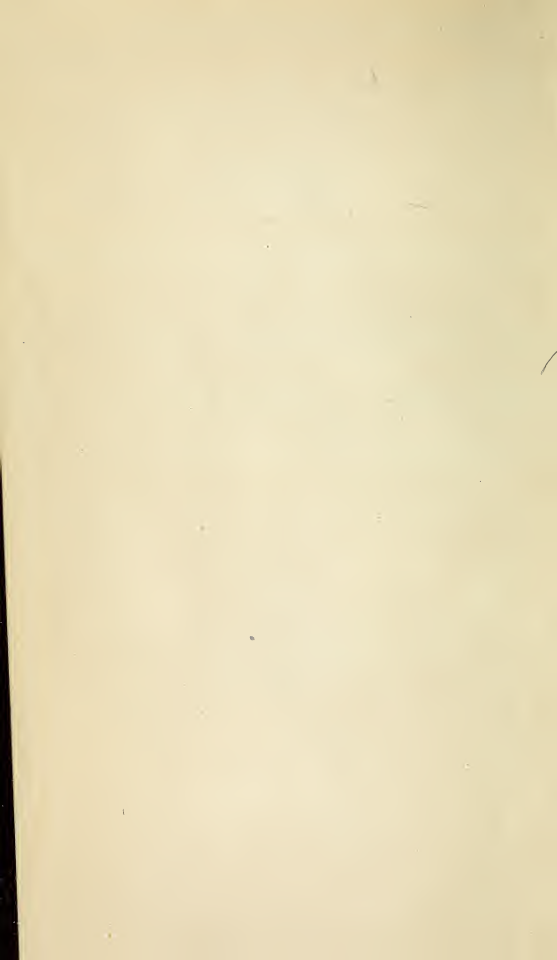
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NEW SERIES, No. 46.

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THE  
ANNUAL MONITOR  
FOR 1888,  
OR  
OBITUARY  
OF THE  
MEMBERS OF THE SOCIETY OF FRIENDS  
In Great Britain and Ireland,  
FOR THE YEAR 1887.

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IT is with regret that I issue another volume of the *Annual Monitor* but scantily furnished with the material which forms the most valuable part of its contents. I am glad, however, that among the memorials with which I have been furnished there are not only those telling of lives that were throughout their whole course surrounded and moulded by Christian influences, but others also which speak of a very marked change experienced in that passing from death into life which must result from every true conversion to God. The transformation of the swearing and licentious drunkard into the humble, loving and devoted disciple of Jesus of Nazareth is a change so striking that cynical unbelief may scoff at it in vain, whilst there is joy over it in the presence of the angels of God, and praise and thanksgiving in the hearts and on the lips of all who know that it is by the grace of God in

the Lord Jesus Christ that the sinner has been turned into a saint. Not so striking perhaps, and yet quite as real, is the evidence afforded by a life which, never having sunk into the deeper depths of sin, is ever yearning after higher and holier attainment. A special danger besets those who from their earliest years have lived in a form of godliness and a profession of religion ;—the danger of growing into a state of satisfied ease, because the surroundings and associations of life have always been religiously respectable. Consisting, as does the Society of Friends, in very large measure of those whose membership in it, resting on the accident of birth and parentage only, has never demanded of them a definite choice and acknowledgment of the Christian faith, its members may be especially liable to fall into this flesh-pleasing snare of having a name to live, whilst spiritually dead. How full of the deepest significance to a Church so constituted are the sayings of Jesus : “ Except a man be born again, he cannot see the kingdom of God ; ” “ Except ye be converted and become as little children, ye shall not enter into the kingdom of God.”

It is encouraging to those who share in the preparation of the *Annual Monitor* from year to year, to receive not a few acknowledgments of the

help derived from the perusal of its pages. May it once more this year be made a means of comfort and cheer to the sometimes downcast pilgrim heavenward, and of stirring up some to greater earnestness and diligence in a life of devotedness to the Lord.

W. ROBINSON.

*West Bank, Scarborough,  
Twelfth Month, 1887.*

## LIST OF MEMOIRS.

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R. B. ALEXANDER.

E. BARRINGTON.

DEBORAH BEESLEY.

HARRIET BOTTOMLEY.

CANDIA CADBURY.

WILLIAM COLE.

JOHN DINSDALE.

MARY ANN FRY.

BENJAMIN GILL.

MARY HALL.

MARY HOWELL.

JAMES MOORHOUSE.

C. E. PEARSON.

WILLIAM PEARSON.

WILLIAM SANKEY.

MARTHA STORR.

MARY JANE TAYLOR.

R. THURSFIELD.

STEPHEN TOLLADY.

NATH. TREGELLES.

THOMAS WILLIS.

CHAS. AND E. WILSON.

*These Memoirs are published without any official sanction or supervision on the part of the Society of Friends, and on the sole responsibility of the writers, their friends, and the Editor.*

# THE ANNUAL MONITOR. 1888.

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## O B I T U A R Y.

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	Age.		Time of Decease.	
ANN WARNER ABBATT,	79	24	3 mo.	1887
<i>Burgess Hill, Sussex.</i>			Widow of Richard	
Abbatt.				
HENRY ADAMS,	57	23	4 mo.	1887
<i>Christchurch.</i>				
ELIZABETH C. ADDEY,	68	4	10 mo.	1886
<i>Cork.</i>			Wife of George Addey.	
FRANK G. ALEXANDER,	7	5	3 mo.	1887
<i>Congresbury.</i>			Son of Henry and Ellen M.	
Alexander.				
REBECCA B. ALEXANDER,	70	15	4 mo.	1887
<i>Dover.</i>			Daughter of Samuel and Rebecca	
Alexander, of Goldrood, Ipswich.				

The warm heart and social qualities of R. B. Alexander endeared her to a large circle of friends.

It may be said of her that she was “given to hospitality,” and “careful to entertain strangers ;” for in this way she was ever ready to forward the Lord’s work in various directions, as well for the spread of His truth as in philanthropic efforts for the public good.

The cause of temperance was very near her heart, and at Dover, where the latter years of her life were spent, she kept up a large Band of Hope, which met weekly at the Friends’ Meeting-house. Here the energy and perseverance which she displayed in dealing with a number of rough boys and girls were conspicuous, and many were her acts of kindness towards them in the form of social gatherings and useful gifts. An important part of this work consisted in frequent visits to the homes of the children, where she distributed tracts and endeavoured to awaken an interest in the parents not only in temperance but in still higher things.

She suffered under the infirmity of extreme deafness, which often impeded her labours, and which shut her out from the enjoyment of much vocal religious teaching ; yet the friends who saw most of her in these years often wondered at the way in which she rose above her trial, and by her cheerfulness and humble submission to



her Lord's will evidenced that His grace and strength were her unfailing support.

R. B. Alexander's concern for the welfare of the small meeting where her lot was cast, and for the little mission centre connected with it, were unremitting, and will be long remembered by its members.

Another interesting branch of service must not be passed over. At her home in Essex, in years gone by, she had endeavoured to influence the young people around her for good, by means of cottage meetings, classes for girls, and particularly by evening schools for lads, the results of which have proved encouraging and lasting. Her love for the young was a striking feature in her character, and this prompted her to keep up with her former scholars a continued intercourse by letter. A bond of sympathy was further established between them through a Bible Union formed by herself; and young men and women now grown up, many of them become parents themselves and thoughtful Christians, looked forward to the annual Christmas packet and loving greeting which her busy hands had prepared for them.

The last summons came suddenly to this beloved sister. In the midst of the interest and

enjoyment of a series of Gospel meetings at Cardiff, and at the house of a friend, she passed away with scarcely a pain from the earthly to the heavenly service.

THOMAS ALLEN, 73 24 11 mo. 1886  
*Barnsley.*

ELEANOR ALLISON, 77 8 8 mo. 1887  
*Darlington.* Widow of John Allison.

SARAH ALSOP, 63 15 5 mo. 1887  
*The Ruddings, near Cockermouth.* Widow of Michael S. Alsop.

WILLIAM ARMITAGE, 63 24 4 mo. 1887  
*Sheffield.*

MARIA ARMISTEAD, 76 27 2 mo. 1887  
*Reigate.*

THOMAS ASHWORTH, 75 11 4 mo. 1887  
*Rochdale.*

ELIZABETH BAKER, 60 17 11 mo. 1886  
*Eccles.* Widow of James Baker, formerly of York.

JANE BARON, *Plymouth.* 65 23 10 mo. 1886  
Wife of Josiah Baron.

MARY ANNA BARRETT, 62 21 8 mo. 1887  
*Long Ditton.* Widow of Henry Barrett.

ELIZABETH BARRINGTON, 83 30 10 mo. 1886  
*Ballitore, Co. Kildare.* An Elder.

E. B. was the daughter of Alexander and

Elizabeth Barrington, and was born in Dublin, but spent most of her life in Ballitore, first as assistant to her namesake and relative Elizabeth Barrington (see *Annual Monitor*, 1852), and afterwards in business in conjunction with her sister. They were most industrious and economical, preferring the pleasure of helping others to partaking of luxuries themselves.

Her sister became, through weak mental health, a great care for many years to Elizabeth ; but this sore affliction made her faith and patience shine all the brighter, and her quiet life as a cheerful, pious and exemplary Christian was admired by many. One who knew her well says, "Her cheerful countenance and words of sympathy were often instructive and refreshing to me. She was a faithful Elder in our Society, and when she left Ballitore, as she did for the last few years of her life, the little meeting there as well as the poor of the village, to whom she had long been a kind and generous friend, deeply felt her loss and mourned her departure from amongst them ; and whilst looking back with comfort to the seasons of communion which we have enjoyed together here as at the feet of Jesus, it is very precious now to think of her redeemed spirit at rest for ever in the presence of Him whom not

having seen she loved ;—there with rejoicing to give Him all the praise ; for well she knew that, “not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost.”

SIR JOHN BARRINGTON, 62    2    5 mo. 1887  
*Killiney, Dublin.*

HERBERT C. BARRITT, 21    25    7 mo. 1886  
*Colchester.* Son of James and Anne C. Barritt.  
H. C. B. was drowned at sea off Las Palmas.

ROBERT BEACOCK,            62    8    5 mo. 1887  
*Sheffield.*

THOMAS BEE, *Leeds.*            78    19    3 mo. 1887

DEBORAH BEESLEY,            83    24    8 mo. 1887  
*Banbury.* An Elder. Widow of Samuel Beesley.

Deborah Beesley was the youngest daughter of William and Elizabeth West, of Shaftesbury. She was naturally of a lively disposition and quick temper, but was early in life brought into subjection to the power of the Holy Spirit, and enabled to give up her heart to her Saviour. Her estimate of her own Christian attainments was always a very low one, and her work was not so much in public, as in the quiet walk of a consistent private life, in which her influence was

largely felt among a wide circle of relatives and friends. She was held in high esteem by the Church as an Elder, and gave weighty and valuable counsel in the affairs of the Society of which she was so consistent a member. On two or three occasions she was requested to accompany Friends travelling on religious service, and her judicious counsel and loving sympathy were felt to be truly valuable. As a personal friend her sympathy was helpful, while her conversation was remarkable for its breadth and instructiveness. Though suffering the greater part of her life from a very trying bodily affliction, she was enabled to bear it with true Christian patience, and it was never made an excuse for the omission of any duty.

Of her early days there are few incidents to record. On the conclusion of her school-life at Islington, she resided for some years with her uncle Samuel West and his family in London and Plaistow, and she often spoke of this period as one of many advantages. The wide circle of interest here enjoyed exercised no small influence in deepening her attachment to the causes of philanthropy and benevolence, in which her uncle took such an active part.

In 1828, she accompanied three of her

cousins in a tour on the Continent, and this again she felt to have been a privilege, enabling her in after years to recall with pleasure many of the scenes they had visited, especially in the Vaudois valleys, where they stayed a considerable time among the various Protestant communities, and formed lasting friendships with some of the pastors and others. On returning from this journey she was summoned to attend on her mother, whose decease after a rapid decline occurred shortly afterwards. She had within a few years lost two sisters from the same complaint, so that in her younger life she was no stranger to sorrow.

In 1833, she was married to Samuel Beesley, of Banbury (of whom there is an account in the *Annual Monitor* of 1845), and with the exception of a short residence at Reading, with her cousin Katherine West some years after her husband's death, she lived either in Banbury or the neighbourhood the remainder of her days. She always looked back upon her ten years of married life as a period of much happiness. She did not leave many memoranda relating to her spiritual experience, but a few, penned between the years 1831 and 1868, often at long intervals, show how strong were her desires to follow in deep humility

her Saviour's footsteps. The first is dated 4th of Twelfth month, 1831.

“Conscious of many imperfections, and of the extreme weakness of my nature, which will often prevail over the good principle which I sometimes trust is implanted within me, I have resolved to try whether, by making a few memoranda from time to time, resolutions for improvement may be strengthened, which would otherwise often sink into oblivion. I greatly desire to devote my time to the best purposes, to do what is required of me, not for my own praise, but with a single eye to the glory of Him whom I would serve with my whole heart ; yet may I be prevented from running before my Guide, or doing those things which are not called for at my hands. Gracious God ! preserve me also from self-righteousness, and from appearing better than I am. Thou alone seest my heart, the motives which induce my actions. Purify these, I beseech Thee, and spare not until Thou hast indeed made me what Thou wouldst have me to be. Oh ! grant unto me a spirit of humility, of meekness, and of patience, that, in whatever situation I may be placed, I may not dishonour the holy name by which I am called, but become indeed a follower of Christ, of Him who died for me. Convince

me yet more, I pray Thee, of the value of this great atonement, and make me perfect though it be through much suffering."

"*Second month 2nd, 1832.*—On this day, the anniversary of my birth, I have desired to dedicate myself afresh to the service of my Lord, to give myself entirely up into the hands of the great Leader of Israel,—to be, to do, or to suffer whatever He may appoint; and whether in suffering or in rejoicing to glorify Him in body and spirit, which are His alone. Receive me into Thy divine keeping, and from henceforth may Thy will be done in me, as it is done in Heaven; strengthen, I pray Thee, every good resolution, and help me to overcome every thought which is offensive to Thy purity. Remove my sins far from me, forgive my iniquities for Jesus' sake, and let not these separate me longer from Thee, but grant that they may be washed away by the blood of Christ which can alone cleanse from all sin. Redeem me, I beseech Thee, through this great atoning sacrifice, and prepare me to stand in Thy presence when Thou callest for me. Teach me to worship Thee in the beauty of holiness, to serve Thee with a perfect heart, and to praise Thee, with Christ my Redeemer, through an endless eternity."



*“ Eighth month 30th, 1832.—*Whilst the pestilence, in its fearful and awful form, is walking through this nation, proclaiming loudly the uncertainty of mortal life, how earnestly have I desired to be purified and rightly prepared for an entrance into life immortal, so that however suddenly the summons may come, or in whatever form, I may then have nothing to do but to die. Oh ! that every obstruction may be removed between me and the Heavenly City. I feel as if I could give up everything, or do anything to be made conformable to the will of God. Grant unto me, most gracious Lord, in Thine own good time, an evidence of my having indeed begun the heavenly journey, of having really entered in at the strait gate, and been accepted as a follower of the lowly Jesus ; but in this as in all things, Thy will be done. I have no hope but in Thy mercy through Jesus Christ.”

Samuel Beesley died Eleventh month 20th, 1843. On First month 1st, 1844, D. E. writes :—  
“ At the close of this day, alone and solitary by my once cheerful fireside, yet desiring to number my manifold blessings, my undeserved mercies, do I now, Almighty Father, Preserver of life, commit myself unto Thee, in the humble hope that Thou wilt be pleased still to watch over and guide me

through the remnant of my days on earth, and through Thy mercy, in the blessed Saviour, take me in the end unto Thyself."

"*Second month 2nd, 1845.*—My birthday. This day have I renewed, and earnestly sought to make fresh covenant with Him whom I desire to serve with full purpose of heart, and to beseech that He will be pleased to lead me along in the way that pleaseth Him ; yea, that He will guide me with His eye. Surely He has helped my weary feet, throughout the year that is past, in unknown paths. Oh ! may my soul be strengthened to magnify Him for His great goodness towards me, and by increased watchfulness unto prayer, and at the smallest pointing of the finger of truth, be enabled by Divine grace, to glorify my God and Saviour more and more unto the end of this earthly pilgrimage. My health has been poorer than usual of late, and I have felt the need of endeavouring to arrange my few outward affairs, that the mind be not burdened with these, should weakness of body increase ; and strong are my desires, and I believe I may say with truth, very earnest my prayers, that the temple of my heart may be cleansed from every impurity ; that, being sprinkled by the blood which cleanseth from all sin, I may, unworthy

as I feel of such mercy, be made meet for that life which is incorruptible, and which fadeth not away, whither my beloved companion has passed on before me, and where I cannot but believe that he is rejoicing with joy unspeakable and full of glory. ‘Keep thy heart with all diligence, for out of it are the issues of life.’”

*Second month 9th, 1845.*—“This is the third First-day in succession that I have been prevented from assembling with our Friends in public worship, by continued delicacy of health, which appears to render increased care necessary; and I have felt it a favour to be preserved in quiet submission, and, without condemnation in thus absenting myself, desiring to be found in my right allotment, whether in public or private. This morning, whilst rising, the following passage was presented to my comfort and encouragement, ‘Thy place of defence shall be the munition of rocks, bread shall be given thee, and thy waters shall be sure,’ which has often recurred during the day.”

The above extract may lead to the conclusion that our dear friend was often unable to attend meetings for worship. Far from this; we believe there were few more diligent in this respect. Her perseverance in getting out, unless absolutely unequal to it, was very instructive.

*“Third month 22nd, 1846.—*I seldom feel at liberty to notice in this way the conflicts and trials, and the hidden exercises which are my portion, although they continue to be mingled with daily mercies, for which I covet a more grateful heart and more ability to praise my Maker for all His benefits, even for those which to nature seem severe ; but oh ! if affliction become a means of drawing me nearer to Himself, surely I may adopt the language—

“For all I bless Thee, most for the severe.”

“About four months ago I returned home after a long absence, and felt acutely the prospect of solitude, which at times introduced me into deep mental suffering ; but after endeavouring in vain to procure the company of a relative or friend, in which I was again and again disappointed, it seemed clear to my mind that it was the will of Infinite Wisdom that I should be alone, and in this belief my spirit became quiet, endeavouring to centre upon Him who knoweth best how to deal with His dependent creatures, and what they stand most in need of.”

*“First month 2nd, 1848.—*‘Light is sown for the righteous and gladness for the upright in heart.’ Whilst these words have from time to time

arisen in my remembrance this day, it now feels to me as though they may be received as a watchword of encouragement, to stimulate to a yet more earnest pressing towards the mark for the prize of the high calling of God in Christ Jesus. Cover me, oh, Lord, with the righteousness of the Saviour of sinners, and make me a partaker of the Light of life. I feel unworthy of the least of all Thy favours, but my soul longeth for Thy salvation."

"*First month 1st, 1854.*—In entering upon another year, it has been this day my fervent desire to become henceforth more watchful over my own spirit, and more devoted and faithful in all respects to Him who is indeed worthy to be served and loved with the whole heart. May He be pleased to strengthen me for every conflict, and enable me to lay aside every weight, and the sin that doth so easily beset me, and grant an increase of grace, steadily to run with patience the remainder of the race set before me, without flinching from the difficulties of the way, or stopping short in the day of trial ; for surely the eye of the Omnipotent is upon the meanest of His creatures, and His ear ever open to the cry of all who put their trust in Him alone. 'He preserveth the souls of His servants, and

none of them that trust in Him shall be desolate.' 'Wait thou, oh my soul, only upon God, for my expectation is from Him. He only is my Rock and my fortress, and my deliverer : ' praised be His holy name for ever. Oh ! Lord, I have believed in Thy word, and have desired to obey Thy voice. Hast Thou not said of late in the secret of my soul, 'Stand still and see the salvation of God' ? Be pleased, therefore, in Thine own time to open my way, dividing the waters before me, as in ancient days, so will I set up again stones of memorial, and praise Thee who hast hitherto sustained my tottering feet in the wilderness. Unto Thee do I commit myself ; keep me every moment, and grant me a firm abiding in Christ Jesus, the Root of life, upon whose merits alone rests my hope of acceptance with Thee."

"*Second month 14th, 1858.*—Whilst sitting in meeting this morning, sadly tried with wandering thoughts, my spirit turned again to Him who is indeed 'a God nigh at hand and not afar off, beseeching that He would condescend to grant me living bread in the day of famine, and water also in the time of drought, with clothing also of the righteousness of Christ, the clean linen, pure and white, instead of my own filthy rags ;

and after a short season of quiet waiting, these comforting words rose to my relief, 'I have called thee, thou art mine; when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou passest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.' This sweet promise revived my drooping faith, and enabled me to take fresh courage after a long night of clouds and darkness, fears and doubts, with few stars to break the gloom. Oh may my spirit be more watchful, and learn more and more to trust at *all* times, and not be afraid; and may this memorandum be helpful in time to come, when the enemy of all good comes in like a flood to overwhelm, or as a fire to devour. "Return unto thy rest, oh my soul, for the Lord hath dealt bountifully with thee."

"*Eleventh month 22nd, 1868.*—A day of gloominess outwardly, yet in condescending mercy a little refreshment of spirit has, I reverently believe, been vouchsafed from the great unseen Hand, for which unmerited favour I desire to render to the Lord thanksgiving and praise. Two days ago, a quarter of a century of widowhood was completed in my experience. Truly

Thy goodness and mercy, O Lord, have followed me up to this hour. Forgive, I entreat Thee, for Jesus' sake, my manifold omissions and commissions, and all my secret sins : be pleased to blot them out of the book of Thy remembrance, and grant that henceforth my steps may be entirely ordered in Thy fear, following closely the Lamb whithersoever He leadeth, that my feet slip not, neither turn aside from Thy perfect way."

This is the last entry in her book. She was permitted nearly twenty years' longer tarryance here on earth, in quiet pursuance of the path of duty, and we may reverently believe that her earnest desires and aspirations were remarkably granted ; for in the closing years of her life, when feebleness increased, and outward communication was rendered more difficult from deafness and impaired sight, it was very comforting and instructive to those around her to notice how, through the grace and loving kindness of her Saviour, she was kept in patience, resting in Him. Her mental faculties remained clear almost to the last. She had naturally a shrinking from the final conflict, but was mercifully enabled still to put her trust in her Saviour; and at last all fear of death seemed removed, and she passed quietly away in her sleep, after



some hours of unconsciousness. Almost her last words were those of the 23rd Psalm, which she was heard to repeat with much feeling in the stillness of the night, laying special emphasis on the verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me."

CHARLES BEHARREL, 62 7 4 mo. 1887  
*York.*

BESSIE BELL, 74 18 10 mo. 1886  
*Holywood, Belfast.*

WILLIAM BELL, 21 8 4 mo. 1887  
*Waterford.* Son of Henry and Anna Jane Bell.

SARAH BELLIS, 69 17 4 mo. 1887  
*Great Ayton.* Widow of William A. Bellis.

ROBERT BENSON, *Preston.* 80 2 7 mo. 1887  
An Elder.

DAISY JULIA BERRY, 1 24 3 mo. 1887  
*Bristol.* Daughter of Thomas F. C. and the late Julia S. Berry.

MARIA BEWLEY, 73 25 11 mo. 1886  
*Sandford Grove, Dublin.* An Elder. Widow of Samuel Bewley.

MARY BIFFEN, 85 17 2 mo. 1887  
*Finsbury Park, London.*

EDMUND S. BINNS, 8 4 11 mo. 1886  
*Middlesborough.* Son of Edmund and Susan  
 S. Binns.

ALICE BIRCHALL, 75 1 4 mo. 1887  
*Leigh, Lancashire.* Widow of James Birchall.

WALTER H. BIRCHALL, 30 29 5 mo. 1887  
*Hawthorne, near Melbourne, Victoria.* Son of  
 Walter H. and Lucy Birchall. W. H. B.  
 died suddenly while on his passage to New  
 Zealand.

MARY D. BLAIN, 76 3 11 mo. 1886  
*Liverpool.* Widow of David Blain.

HARRIET BLOGG, 42 9 11 mo. 1886  
*South Shields.* Wife of William Blogg.

WILLIAM BLUNDELL, 63 4 6 mo. 1887  
*Southport.*

HANNAH B. BOONE, 78 22 6 mo. 1887  
*Weston-super-Mare.* An Elder. Widow of  
 Edward Boone.

ISAAC BOOTH, *Highflatts.* 87 10 6 mo. 1887

HARRIET BOTTOMLEY, 86 20 6 mo. 1887  
*Dobroyd, near Highflatts.* An Elder.

Harriet Bottomley was one of a generation  
 now fast passing away, and there will be com-  
 paratively few who remember her in her more  
 active days. Yet it is thought a little memorial  
 of her may suitably be inserted in the *Annual*

*Monitor*, which had for many years afforded her so much interest and profit, that in reperusing the volumes for past years she zealously exhorted her friends to find and read again such narratives as she had afresh found comforting and instructive.

From her youth she appears to have been a thoughtful, humble-minded, yet practical Christian, and many pages might be filled with extracts from her letters and memoranda showing the bent of her mind in early and middle life, when the desire of her soul is frequently expressed, that she "might be preserved in a patient submissive spirit, and that she and her loved ones, whether together or separated, might know the protecting arm of heavenly goodness and love to be about them."

In the year 1831, the family circle was visited by heavy affliction in the loss of the eldest brother, William Bottomley, and a brother-in-law. They, with two cousins, formed a party to visit the then newly constructed Menai Suspension Bridge; but owing to the unseaworthiness of the *Rothsay Castle* steamer, in which they embarked from Liverpool, and the utter incompetency of the captain, the vessel foundered in a storm off Puffin Island, and the four Friends, with many others of the passengers and crew,

were drowned. This most melancholy event, which deprived H. B. of a tenderly loved brother, and left her eldest sister and her children widowed and fatherless, cast a gloom and solemnity over the early womanhood of our friend, which perhaps lingered in some degree throughout her life ; for the memory of those sad days and of the divine support and help, instrumentally as well as immediately extended, was a theme on which she often spoke, even in her last illness. Being herself unmarried, she was ever ready to minister to those of her family who needed her help ; and when her brother William, whose household charge she had undertaken, no longer needed her, she came with the full warmth of her affectionate sympathy, and her valuable aid, to the stricken, widowed sister in her desolated home, and devoted herself for some time with unselfish and untiring energy to the sorrowful mother and her children. Afterwards, she watched over a younger sister through a lengthened illness, and after its fatal termination, the bereaved husband and his child experienced her loving faithful care ; and her parents, especially her aged mother, who was for two years or more confined to her bed, found their latter days soothed and comforted by her indefatigable labours.

Her extremely timid nature made her shrink from speaking in meetings, but when she felt it laid upon her to do so she was not disobedient ; yet there is evidence in her writings of the weight and solemnity under which such service was performed. The week before her death she said to her niece,—“ Was it not wonderful that thy poor weak aunt should lift up her voice in a great meeting ? ” (alluding to a Yearly Meeting gathering). “ But the Almighty’s dealings are so marvellous, that I was made willing to speak of His goodness ; and I want every one to know how He does all things well, and to encourage the little ones to trust Him and *be faithful*.” And so, while she was able to attend meetings, her voice, tremulous with the nervous effort, was often heard in a few words, earnestly inviting those present to the experience noted in the text, “ Come, taste and see that the Lord is good ; ” and there are still those who can testify to the instructive encouragement she was enabled to hand them. A Friend of Yorkshire Quarterly Meeting (to which she belonged) recently writes of these engagements, “ I remember often seeing her in years gone by, both at Quarterly and Monthly Meetings, stand up in the early part of a meeting, with a text, and perhaps a few words of comment,

in a manner which indicated the spirit which animated her; and not unfrequently did such offerings seem to open the door of exercise for the meeting in a striking direction."

But it was in the privacy of her quiet home life that her ministrations were most abundant, and it may truly be said that, in season and out of season, she ceased not to declare the things of the heavenly kingdom. And when at last the feet that had been so ready to run for the service of others failed, and a period of fifteen years followed during which she seldom went beyond her own threshold, her numerous visitors and callers of every class, were earnestly warned, counselled, and encouraged, to give up to Divine requiring and not to allow the things of time to occupy too much attention; and to those who she believed had set their faces Zionward, she was very urgent in her appeals, that by their outward simplicity in dress and living they should set an example of moderation to others.

Those relatives and friends who often came to stay with her for a few days in the old home at Dobroyd, will have many memories of the solemnity of the morning reading of the Scriptures, and her favourite "Bogatsky's Daily Por-

tion," followed frequently by a few loving words expressing the exercise of her soul, or of earnest pleading at the throne of grace for the dear members of her family, absent and present, often by name mentioning those under circumstances of special need of divine guidance and help.

But while so solicitous for the spiritual good of all around, she did not forget the bodily necessities of her poorer neighbours, and her truly sympathetic nature found congenial employment in preparing food and medicine for the sick, and in mending and making garments for the poor ; and for miles around she was known as the helper of such.

In her long life she had many sore bereavements, but in resigning each dear one as their time came, while her loving nature keenly felt the pain of parting, it was her endeavour to bow in submission to her Heavenly Father's will ; and this was to the very last her counsel to her younger relatives in the afflictive dispensations she lived to see them suffer.

A Friend by conviction and in practice, she was most liberal in her views towards other Christians, and was wont to say that "the dear Master works by different means, and we may not set limits."

A meeting for the reading of the Scriptures and Friends' books was held for some years on her brother's premises next door, on First-day evenings, and in these H. B. took a lively interest. Many entries in her journal speak of the "divine favour" extended at these gatherings, as well as in her quiet communing in her own house, where, when she could not attend her regular meeting, it was her practice to sit down in silence, at the usual meeting hour, sometimes joined by friend or neighbour, who, from temporary ailment or inclement weather, was unable to take the longer walk to Highflatts, and together they experienced in their solemn waiting the fulfilment of the Saviour's promise, "Where two or three are gathered together in My name, there am I in the midst of them."

A few extracts from her journal follow, but it is difficult to make the best selection from volumes of MSS. extending over a period of nearly fifty years. The same spirit of loving communion with her Lord is breathed throughout, together with intense longings for her own entire dedication and that of her beloved relatives.

In Fourth month, 1841, she writes:—" . . . May I be more careful to act with circumspec-



tion. When at Monthly Meeting this passage was sweetly brought to mind, ‘Not of him that willeth, or of him that runneth, but of God who showeth mercy.’”

“*Seventh month.*—Oh, that I may not be permitted to make unnecessary excuses, but be willing to be anything, or nothing. But this is a great attainment. Dearest Lord, assist me, I pray Thee, to attain this devotedness of self in all things!”

“*Tenth month.*—I wish to cherish the feeling that He who is King of kings will aid His dependent ones, however feeble they may be, when a right preparation of heart is experienced to advocate His glorious cause in whatever way He may see meet to require it. Oh, may I witness my heart brought into subjection, as passive clay in His holy hand.”

“*Eleventh month.*—Have been under much anxiety respecting my beloved father. He retired to rest in such a comfortable frame of mind that I thought, should he never see the light of another morning, I could repose in the precious feeling that through redeeming love and mercy he would be at rest.”

“*Twelfth month 16th.*—Dear father very gratefully remarked that many times he had felt a way

made where he could see none. He wished us to be resigned and ready to follow him to the home he believed he was near. The next day he was taken from us."

"*Third month 9th, 1842.* — I have been strengthened this day to take a seat in front of our little meeting agreeably to the judgment of my friends, and I think also in the belief that it is the place of *peace* for me. Oh, most merciful Father, be pleased in Thy unmerited love and goodness to enable me to do Thy holy will, without shrinking on the right hand or the left from whatever Thou requirest."

"*Third month 26th, 1843.*—Many seasons of great trial of mind have lately been my portion. May I be favoured with a clear sight and right discernment, and enabled to do and suffer the Divine will; not in any way taking more upon me than my Almighty helper requireth."

"Under a feeling of the extension of best help, I wish to return thanksgiving, where alone it is due, for the renewed consolations of the Holy Spirit, without which I think I should have sunk under the sense of great discouragement."

"*Eighth month 20th.* — Contrited under a sense of the continued kindness of the Most High, accompanied with a clear recollection of some

trying times when a scholar at Ackworth, and how the Almighty interposed for my help, to my admiration and consolation. With heartfelt gratitude I record it. Praised for ever be His Name ! ”

“ *Tenth month.*— . . . May it please Thee, dearest Father, to blot out my many transgressions, and enable me to have mine eye continually looking at Thee ; and take from me every fear except the fear of Thee.”

“ *22nd.*—At our week-day meeting a time of renewed contrition. Oh, that I may be very careful in my daily walk, to dwell in deep humility and self-abasement.”

“ *20th.*—Low and tried. Oh, to have my affections more fixed on the Author of all good ! . . . . Comforted in a little retirement by some sweet passages of Scripture being brought to remembrance.”

“ *First month 1st, 1845.*—Since writing remarks here, I have been much occupied in attending upon my dear mother, brother ” (whose wife had died), “and precious nephews, on whose account I feel much. Oh ! be pleased, Almighty Father, to take *us all* into Thine own keeping, and if a path of conflict is best for us, enable us to endure, to Thy praise and glory ! ”

*“Second month 12th, 1848.—*‘When my spirit is overwhelmed, lead me to the Rock that is higher than I.’ In a feeling of discouragement this morning this passage was brought to my mind, and, through best help, my spirit has been relieved of a burden.”

*“18th.—*At the Select Meeting a good deal exercised. Spoke twice ; unusual for me. Oh, to be kept from hurting the good cause, and also from ‘withholding more than is meet.’”

*“24th.—*At Monthly Meeting this passage was much with me, and I was helped to revive it,—‘When thou passest through the waters,’ &c. Felt easy afterwards. Oh, to be preserved in true humility and godly fear !”

*“Twelfth month 10th.—*Dear brother George has paid us a visit. I had sweet enjoyment in his company. May we be very humble and dependent on our Almighty Helper.”

*“20th.—*Last evening cousin S. F. and my dear nephew, . . . who is staying there a few days, came here. I felt low when they were gone. Sweet lamb ! may he be trained for usefulness if he continue in this state of being,—usefulness in the Great Master’s house and family !”

*“Eighth month 16th.—*Not at Monthly Meeting at Dewsbury, but trust I am in the ordering

of best wisdom, and hope I have been lending a little help to dear relatives in 'staying by the stuff.'"

"*Fifth month 14th.*— . . . . I desire to render the tribute of thanksgiving for help and preservation every way ; and, dearest Father, may it please Thee to turn the heart of my beloved nephew to Thyself, and draw us all to Thee and Thy love now and for ever !"

"*21st.* — At our meeting the passage was brought to mind : 'In quietness and confidence shall be your strength,' with desire that we might all be more concerned to wait, to study to be quiet and to do our *own* business. Ah ! this may be of different sorts, but if we are favoured to keep our eye on our unconquered Captain, it will be done, I believe, to His glory and our peace."

"*Sixth month 6th.*—At our week-day meeting sat down under a feeling of emptiness of good ; but in mercy felt some craving for help, and remembered the portion where the disciples told their dear Master to send the multitudes away to buy bread, and He replied, 'Give *ye* them to eat,' &c., and then, He blessing the *little*, they were *all* satisfied. I felt so humbled that I could have revived something of the feeling to my friends, but desire to be kept from giving away

*my own* nourishment, and also from ‘withholding more than is meet.’ Saviour, be pleased to undertake for Thy poor creature, and give a clear sight of what Thou requirest, with renewed strength to do Thy bidding.”

*Third month, 1853.*—On the 15th of this month my beloved mother was released from the trials of time. She was wonderfully supported in faith and patience, and had much enjoyment in the blessings bestowed on her by a kind Providence. Now we believe she joins in the song of the redeemed. At one time her advice was emphatic, ‘Trust in the Lord with ALL thine heart.’ It is wonderful to me, the unusual quietude that has been granted to me in the prospect, and now in the removal of my beloved parent; and now, gracious Father, I beseech Thee to keep me on every hand, and enable me to do that which is acceptable in Thy sight.”

“*Eleventh month 30th.*—‘While I am coming, another steppeth down before me.’ This portion, and what goes before and follows, seems to set forth afresh the omniscience of Him who seeth our every struggle. May we respond to the drawings of His love, and prove by our obedience that we *do* belong to Him who is wonderful in working. . . . I think my motive in writing

down these precious visitations is that they may be sealed upon my heart and understanding. . . .”

“*Fourth month, 1856.*—At our weekly evening sitting I thought we were favoured with the divine regard. It was sweetly brought to my feelings how the Lord blessed the house of Obed Edom while the Ark rested with them. . . . I knelt, expressing thankfulness that we had been overshadowed by divine regard, desiring we might be helped continually to worship in spirit and in truth. I hope I was rightly helped in doing so ; my mind feels so at rest. I desire that the will of the Master alone may be done.”

“*Fifth month 26th. Yearly Meeting.*—I have felt so calm in my mind that I hope I am not deceiving myself, and desire to be kept watching unto prayer. A friend reminded us that obedience is better than sacrifice, &c. On sitting down with the Elders a tender feeling came over my mind, and, before the company separated, I spoke what I felt to be required at the time, and I left with peace. This was also the case after speaking in the Women’s Meeting, when the poor frame was much shaken ; but it matters not, so that the Lord alone is magnified. . . . I want that we should everyone bring our gifts to the altar, for which purpose they were entrusted to us. What

are these gifts ? and what were they bought with ? Nothing less than the precious blood of Christ. Therefore let us not count them our own, but earnestly crave to be found in the way of simple obedience, counting nothing too near or too dear to part with for His sake. Oh ! gracious and most bountiful Father, be pleased to enable us to bring forth fruit to Thy praise. What will it avail—what does it avail—to consult with flesh and blood, instead of giving up to the Heavenly Vision, under Thy constraining Love ? ”

“ *Third month 4th, 1870.*—A tendering season No person present with me this morning ; but I do think I am thought of by some, and especially by Him who knows each of us just as we are. May we be helped to make our requests known unto the Lord ! and I desire that the candle He lighteth in each heart may diffuse light on those around, . . . bringing ‘glory to God.’ ”

“ *25th, First-day.* — came in and we had a tendering reason. It was as a brook by the way, and the comforting feeling continues.”

“ *3rd.*—Whilst — and I were sitting this morning, four females came in, who after having gone part of the way to Highflatts, turned back on account of the wet. We had a precious time in unity of spirit. I kept them to dine. I feel



a pleasure in being made in any way helpful to my fellow-creatures, and privileged in having some of the meeting come to me, now I cannot go. Great is the love of the Redeemer ! Praised be His Name !”

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“*Sixth month 12th.*—I was alone on Sixth-day morning (at the week-day meeting), and again this morning. Felt to partake of divine regard, wherein petitions arose to my refreshment in my feeble state ; and sweet passages of Scripture have been brought to my mind. I thought of the ‘Messenger of the Covenant, coming to His temple’ and ‘Whose temple are *ye*, if so be the Spirit of God dwell in you.’”

“*Eleventh month 27th, 1873.*—Had a call from — — with her friend. We dropped into silence wherein E. T. uttered some encouraging passages, and afterwards, I, in trembling, bent the knee in gratitude and praise to Him who has done great things for us ; also in prayer for daily help and that in the Lord’s time the *youth* might be dedicated, for whose increase and growth in the truth our desire was greater then for the increase of any outward thing. . . . Reading this morning the 109th Psalm afresh raises the tribute of thanksgiving for the wonder-working power who that morning and day gave me such feeling

as can only come from the supreme Father ; and the words afresh arise, ‘Oh that men would praise the Lord for His goodness.’”

“*Fifth month 5th*, 1874.—‘The Lord on High is mightier than the noise of many waters, yea than the mighty waves of the sea.’ This portion arises and is comforting while thinking of a beloved nephew being now on the sea ! May the Lord in His mercy visit and revisit him, and enable him to know and *do* His will.”

“1877.—I see the death of dear P. Green, 21st of last month. I well recollect her family visit at this house more than twenty years since, and her feeling address, which I believe was made a blessing to me.”

“*Eleventh month*, 1879.—In my 55th year I was at the Yearly Meeting after dear mother’s decease, and was favoured to attend thirteen years in succession, and I recollect words of experience from dear and honoured friends there, and in other religious opportunities, which were as ‘brooks by the way.’ How precious in my sweet quiet moments, now that I am pretty much kept to the house, and much alone, to have these seasons brought to mind, and to have my heart enlarged, in the love of the Redeemer, to my fellow-creatures of every class !”

“*Fifth month 21st, 1885.*—The 18th, was my eighty-fourth birthday. Unto the Lord would I render praise ! The Yearly Meeting is now going on. May best help be greatly in dominion in all the various meetings, to the praise of the Most High ; and may those who attend return fully dedicated to the Divine will, as made plain in each soul !”

In a letter to her brother, H. B. writes :—

“*First month 13th, 1887.*—It is very kind to communicate with me, and I wish still, as formerly, to hear of friends, whose great kindness we received in our time of great grief. In our morning reading of ‘Bogatsky’s Golden Treasury,’ I think of others who I know have felt comforted thereby. An aged neighbour to whom I gave it, is feeling it so good, she calls it ‘a *blessed* book.’”

During the winter of 1886-7, H. B.’s health failed considerably, and at the beginning of the Fifth month a serious attack of illness much enfeebled her already weakened frame. But the energy of her will in still toiling up stairs at night and down again in the morning was remarkable. However, on the evening of Second-day the 30th of Fifth month, 1887, the niece who was then with her, and her attendant, had such difficulty in getting her up stairs, that she was

willing and thankful to remain in bed, and she never left it again for more than a few minutes, saying "What a comfortable place it is!" Her memory to the last was extremely good, and things new and old she poured out of her treasury, sometimes relating to events within her own experience, often in the lives of those of whom she had read, seldom forgetting the name. She continued to take the liveliest interest in the welfare of her friends and neighbours, inquiring of those who came to see her after the sick, infirm and poor, and being pleased and grateful when told they had been visited and cared for. Many whom she had helped and comforted temporally and spiritually, would fain have come to hear her latest words, and to look once more on her face; but she said she felt too weak and tired to see them, adding, "You must tell them I have talked to them and told them all I could while I was able, which, now that I have nothing fresh to say, I wish them to remember; and tell them I am wonderfully dealt with."

She was keenly alive to the changes that were going on around her, and oftentimes somewhat depressed thereby; but there was always an under-current of thankfulness to her Heavenly Father for the many mercies of her lengthened life:

and she delighted to recount how wonderfully at different times of deep trial to which she recurred had the "Almighty arm of love and power" been stretched out to help and comfort her. "Down to this time," she would add, "when in this great weakness I have all that is needful, and you my precious nieces, to look at, and care for me." A visit from her only surviving brother was a great comfort to her, and she would often say affectionately, "How nice to know thou art here!" but when the time came for him to leave, she gave him up cheerfully, expressing that his visit had been a favour for which she thanked her Lord.

A few days before her death she was recalling some of the dying words of her brother George,— "Thine, Heavenly Father, entirely Thine.' Oh what an experience! I desire to feel that it is so with me, and with us all, that we may know that all His dealings with us are in love, as we are able to realise that *we are the Lord's*."

During the month that immediately preceded her death, she was able to take very little nourishment, owing to the distressing sickness that often followed the attempt. As this increased, a sense of extreme exhaustion and sinking became very trying; but it was sweet to see how patiently she

bore all, and how grateful she was for the attentions of those who so affectionately cared for her to the last ; praying earnestly to be enabled to bear patiently until her Heavenly Father should be pleased to say, It is enough, and set her at liberty.

After one night that had commenced with extreme restlessness and sleeplessness, she said, “ What a wonderful sleep I have had after all ! it has refreshed and eased me so much. How good of my Heavenly Father—I believe it is in answer to prayer ; some of them have been praying for me.” For the last few hours she was less able to speak intelligently, and took less notice of what went on around her, and the watchers were convinced that the end was drawing near. About three o'clock on Second-day morning, the 20th of Sixth month, a change in the breathing was apparent, and in less than a quarter of an hour the sweet spirit was most gently released from the encumbering tabernacle, and we cannot doubt is through the abounding grace in which she had such unwavering trust, in the Heavenly Home, where before the throne of God “ His servants continually serve Him.”

The funeral took place at Highflatts, on Fifth-day morning, the 23rd of Sixth month, when a

large number of relations, friends, and neighbours were present. The following verses, quoted by a Friend at the graveside, were felt to be very appropriate :—

“Thou art gone before us,  
And thy saintly soul is flown  
Where tears are wiped from every eye,  
And sorrow is unknown.

. . . . .

The toilsome way thou’st travell’d o’er  
And borne the heavy load,  
But Christ has taught thy faltering feet  
To reach His blest abode.

Thou art sleeping now like Lazarus,  
Upon his Father’s breast,  
Where the wicked cease from troubling,  
And the weary are at rest.

. . . . .

And when the Lord shall summon us,  
Whom thou hast left behind,  
May we, untainted by the world,  
As sure an entrance find.

May each like thee depart in peace,  
To be a welcome guest  
Where the wicked cease from troubling,  
And the weary are at rest.”

ROBERT BOWLES,	76	7	2 mo.	1887
<i>Kingstown, Dublin. An Elder.</i>				
JOHN C. BOWMAN,	4	16	2 mo.	1887
<i>York.</i>				
BLANCHE M. BOWMAN,	2	28	2 mo.	1887
<i>York. Children of Digby and Mary E. Bowman.</i>				
JANE BRADLEY,	75	18	3 mo.	1887
<i>Askrigg, Wensleydale.</i>				
ANN BRAGG, <i>Reigate.</i>	93	4	10 mo.	1886
Widow of Thomas Bragg.				
ANNA BRANSBY,	85	22	8 mo.	1887
<i>Basingstoke. Widow of David Bransby.</i>				
WILLIAM N. BRANSBY, —	31	10 mo.		1886
<i>Manchester. Son of Henry Bransby.</i>				
JAMES BREACH,	78	23	8 mo.	1887
<i>Ballitore, Co. Kildare.</i>				
ELIZABETH BROCKBANK,	90	9	9 mo.	1887
<i>Carlisle. Widow of Elwood Brockbank.</i>				
PETER BROWNIE,	78	20	12 mo.	1886
<i>Aberdeen.</i>				
SUSANNA BURGESS,	83	29	8 mo.	1887
<i>Hitchin.</i>				
FLORENCE BURTT,	8	31	12 mo.	1886
<i>Hammersmith. Daughter of William F. Burt.</i>				
HANNAH BUSBY,	92	29	6 mo.	1887
<i>Maidstone. Widow of James Busby. An Elder.</i>				



WILLIAM BUSH, 64 29 1 mo. 1887  
*Preston Patrick.*

CANDIA CADBURY, 84 2 8 mo. 1887  
*Edgbaston, Birmingham.* A Minister. Widow  
 of Benjamin H. Cadbury.

(*For Memoir see Appendix.*)

MARIA CADBURY, 86 6 4 mo. 1887  
*Edgbaston, Birmingham.*

MARY CADBURY, 38 27 4 mo. 1887  
*Northfield, Birmingham.* Wife of George  
 Cadbury.

JAMES CALVERT, 55 24 11 mo. 1886  
*Brookfield, Ireland.*

JOSEPH CARRICK, 38 18 1 mo. 1887  
*Ashton-on-Mersey.* Son of the late Thomas  
 and Mary Carrick.

ANNE CHAPMAN, 84 8 10 mo. 1886  
*Cootehill.* Wife of Isaac Chapman.

PRISCILLA H. CHAPMAN, 49 5 2 mo. 1887  
*Earsdon, near Newcastle.* Widow of Robert C.  
 Chapman.

EMMARETTA CLAYTON, 83 20 1 mo. 1887  
*Edgbaston, Birmingham.* Widow of Allen F.  
 Clayton.

EMMA COLEMAN, 84 10 11 mo. 1886  
*Wandsworth.*

THOMAS COLLINSON, 75 17 2 mo. 1887  
*Halifax.* A Minister.

ELIZABETH CROSBY,	74	26	8 mo.	1887
<i>Holme, near Yealand.</i>	Wife of James Crosby.			
GEORGE CROSFIELD,	67	7	6 mo.	1887
<i>Westminster.</i>				
MARY CROSSLEY,	73	25	1 mo.	1887
<i>Bradford.</i>	Wife of Henry W. Crossley.			
JAMES CROUCH, <i>Belfast.</i>	66	2	7 mo.	1887
ANN CRUICKSHANK,	78	5	4 mo.	1887
<i>Lethenty, Aberdeen.</i>	Widow of Anthony Cruickshank.			
ANNE CURRY,	72	22	3 mo.	1887
<i>Taunton.</i>	Widow of James Curry.			
ANNE BACKHOUSE DALE,				
<i>Darlington.</i>	69	15	9 mo.	1886
Wife of David Dale.				
SARAH DAY, <i>Epping.</i>	72	16	5 mo.	1887
SARAH ANN DEAN,	74	29	12 mo.	1886
<i>Manchester.</i>	Widow of Henry Dean.			
LUCY DELL,	74	3	11 mo.	1886
<i>Stoke Newington.</i>				
JOHN DINSDALE,	82	18	11 mo.	1886
<i>Hobsons-in-Dent.</i>				

John Dinsdale was one of the "poor of this world, rich in faith." His educational advantages were very limited, yet he was a man of observant mind and deeply impressed with a sense of the responsibilities of life. At the age of eighty-two he

dictated to a grand-daughter some account of his religious experiences, from which it is proposed to collate a few passages, which may be of use in encouraging others to trust in divine guidance, and to be faithful to manifested duty.

In early manhood J. D. belonged to the Primitive Methodists, and afterwards, from motives of convenience, joined the Wesleyans, among whom he was recognised as a local preacher. At this time he says, "I could not preach as the more learned did, only give the message ; so one day I went to my bedroom with the intention of writing a sermon ; but *that way* was sealed, I had to continue to give the message as I had done previously, and the serious people liked it. Occasionally I tried to add a little to it, but I felt that that too was wrong, and that *my* work was utterly unavailable, for the preparation of the heart is of the Lord. I had but a poor opinion of myself, so that kept me from getting too high, and the Lord had put a good share of faith into my heart, and that kept me from getting too low."

An illustration of simple faith, preserving in quietude of mind under trying circumstances, is given as follows : Returning home from Dent with two companions on a dark night, they missed their way on a moor—Brockhought Hill. His

companions showed great alarm, and ran hither and thither endeavouring to find the right course. J. D. evinced more composure, and stood still, his mind being devoutly turned to God. "By-and-by," he records, "I called to my companions, that if they would come to me, I believed I should be guided aright. I started first, they following. I felt that we were being led aright, though it was so dark we could not see. However, we safely landed on the high road, and ere we parted for our several homes we knelt down on the hill side and gave thanks. Some time after this, one of the three said to me, 'I could preach a sermon from the event, for,' said he, 'our friend trusted in himself, and I trusted in him, but thou trusted in the Lord !' "

John Dinsdale about this time began to feel uneasy in his connection with the Wesleyan body ; and, apparently without knowing anything of Friends, had had his mind exercised with regard to many of the practices of those with whom he was associated, and which he increasingly felt were "no help to him" in his spiritual journey. Payment of preachers, the Supper, and baptism of infants, appear to have been the first points upon which he had misgivings.

He had a varied experience in life. From being

an ordinary labouring man, sinking a coal mine, we find him engaged, without any seeking of his own, as a travelling draper, in which capacity he displayed good judgment ; for he says, "I commenced my new employ, taking care not to carry stories from house to house, nor meddle with other travellers or their goods. And, although I was a plain man, the people received me very wonderfully, and I continued to travel for ten years."

It was during this period that he first attended a Friends' meeting. He says, "As soon as I was fully convinced I was to go to the Friends, I set out one First-day morning for Brigflatts Meeting, which was six miles from my home." He met with an acquaintance there, who took him home to dinner, and they had much conversation about Friends. "He told me they sometimes had no speaking in their meetings, and were not disappointed. As I returned home I thought they were a strange people. However, I went to this meeting again the following First-day, but could not understand them." Shortly after this he became acquainted with a woman Friend, who taught a First-day school in an old meeting-house at Garsdale, and associated himself with her, which led to the meeting being re-

opened as a place of worship, and to his being received into membership with Friends.

During the construction of the Settle and Carlisle Railway, these Friends did a good work, especially among the children of the "navvies" employed thereon. Many times did J. D. suffer serious annoyance from his unruly neighbours ; but in faith and patience he pursued the even tenour of his way. He was an example in the regular attendance of meetings, both for worship and for Church affairs, as they came in course, and frequently gave expression to what was on his mind, as he felt this called for. Nor did he confine himself within the limits of his own Quarterly Meeting, most of the meetings of which he visited from time to time. He attended York Quarterly Meeting, held at Leeds in the autumn of 1878, under an impression of duty, and again in the winter, when it was held at York, in both of which he had acceptable service. These were considerable undertakings for one in his circumstances, and at his advanced age of seventy-five, and weak state of health ; but he acknowledges with thankfulness on his return the kind care of his Heavenly Father, who had sent him forth, and he "came home well satisfied."

During the last years of his life, J. D. was

much confined to his own room, tenderly cared for by his daughter, Margaret Allen, with whom he resided. He was frequently visited by G. Towers, the minister of the Established Church, and they became close friends and mutually helpers one of another. One of their conversations had reference to Boaz and his reapers. "After the usual salutations," writes J. D., "I said, 'Since thou wast last here, I have thought of Boaz; dost thou know about him?' 'Yes,' he said, 'When he went to the reapers, and said, 'The Lord be with you,' they answered, 'The Lord bless Thee!'" I said, 'If thou canst say, 'The Lord be with me,' I can say, "The Lord bless thee." But where shall we go now, to hear such a conversation between master and men?' He said, 'There is fine talk now, but there is nothing in it.' He used to borrow Friends' books from me, which he read with interest, and said, 'The old ones are the best.'"

This young clergyman's life was unexpectedly cut short at the age of thirty-two, a short time before J. D.'s decease.

There is much to be learnt in contemplating the lives of such men as John Dinsdale. Strong yet simple faith, combined with firmness of character more than compensated for the absence

of educational advantages, or what is termed social position. Their example is a living testimony to the truth of the ancient prophet's declaration, that, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

In reporting his decease to the Quarterly Meeting at Kendal, of which he was a member, his friends say of him, "John Dinsdale has been taken to his heavenly home, full of faith, and, we believe, as 'a shock of corn fully ripe.'"

RICHARD JAMES DIX, 50 16 8 mo. 1886

*Wells, Norfolk.*

ELIZABETH DIXON, 65 20 6 mo. 1887

*Staindrop.*

REBECCA B. DRAKEFORD, 79 1 9 mo. 1887

*Colthouse.* Widow of John Drakeford.

HANNAH DREWETT, 59 21 12 mo. 1886

*Arnside.* Wife of Joseph P. Drewett.

CATHERINE T. DUCK, 63 22 4 mo. 1887

*Ringwood.*

SARAH DUNN, 77 15 3 mo. 1887

*Bradninch, near Exeter.*

JAMES EDGE, 79 20 6 mo. 1887

*Coalbrookdale.*

JOHN B. EDMONDSON, 55 4 5 mo. 1887

*Manchester.*



WILLIAM H. ELCOCK,	22	23	10 mo.	1886
<i>Birmingham.</i> Son of Sarah H. and the late William Elcock.				
HENRY ELLIS, <i>Clevedon.</i>	68	31	12 mo.	1886
GEORGE ENGLAND,	62	15	11 mo.	1886
<i>Bessbrook.</i>				
RACHEL L. EVANS,	45	30	1 mo.	1887
<i>Dunstable.</i> Wife of John J. Evans.				
THOMAS EVERETT,	72	28	3 mo.	1887
<i>Norwich.</i>				
ELIZABETH FFENNELL,	79	12	2 mo.	1887
<i>Passage West, Cork.</i>				
JOSHUA FISHER,	76	14	12 mo.	1886
<i>Torquay.</i>				
RACHEL R. FISHER,	58	17	2 mo.	1887
<i>Talyfedw, near Neath.</i> Wife of Peter M. Fisher.				
ELIZABETH S. FORD,	83	26	5 mo.	1887
<i>Morecambe Lodge, Yealand.</i>				
WILLIAM FRANCE,	47	2	9 mo.	1887
<i>Loftus-in-Cleveland.</i>				
WILLIAM FREEMAN,	88	20	10 mo.	1886
<i>Saltsford, near Bath.</i>				
FRANCIS FRY,	83	12	11 mo.	1886
<i>Cotham, Bristol.</i>				
MARY ANN FRY,	90	25	11 mo.	1886
<i>Bristol.</i> An Elder. Widow of Joseph Fry.				

Mary Ann Fry was the daughter of Edward and Susanna Swaine, and was born at Henley-on-Thames, in the year 1797. In 1826 she was married to Joseph Fry, of Bristol, where she always subsequently resided. Her life was not remarkable for any striking events, or for any conspicuous line of religious service, but rather for the ability, faithfulness, and diligence with which she discharged the duties devolving upon her in the various relations of family and social life.

Her faith in the unseen did not so much lift her above the ordinary interests of daily life as afford her the needed guidance and support in rightly meeting its varied claims. She was an attached member of our religious Society, and she was willing to fill those offices in it for which her friends believed her to be qualified ; and, as an Overseer, as Clerk to the Monthly and Quarterly Meeting, and subsequently as an Elder, her services were much valued by her fellow-members. She was a woman of great force and energy of character, of a cheerful temperament, and gifted with very fine powers of body and mind. Her nature was noble and disinterested, and in looking back her children cannot recall a single action which they can attribute to a selfish motive.

She never shrank from scenes of anxiety or sorrow, or from the bedside of the dying, when the help was needed which she was so well qualified to give ; and in referring to such occasions, her own part in them, the fatigue she had undergone, or the trial to her feelings, was seldom or never alluded to.

There is evidence that in all the kindly activities of her life, and its devotion to duty, she was actuated by grateful love to Christ, and by the desire to please and obey Him. To those most closely associated with her there was something very impressive in the humble, reverent gratitude with which she received the blessings of daily life ; she desired in everything to give thanks, and to receive disappointments and trials, as well as pleasant things, as the expression of a wise and loving Father's will.

Till the death of her beloved husband, early in 1879, her life was remarkably exempt from those severe sorrows which leave their impression on all succeeding years. Her manner was so habitually cheerful, and she was so full of energy and life, that it is rather surprising to find, in reading her private journals, how keenly she felt the cares and anxieties which naturally fell to her lot as a wife and mother. Acutely sensi-

tive to all that affected the temporal and spiritual welfare of those dearest to her, she describes how her heart would again and again have been ready to fail had she not been able to cast all her care on Him who she truly felt cared for her. These memoranda evince a watchful walk with God, great love for the Bible, and enjoyment in attending meetings for worship, where, in silence, or from spoken words, she repeatedly received the comfort or instruction which she felt her soul needed. They contain many sorrowing acknowledgments of sin and shortcoming, and the sensitiveness of her conscience is shown by the frequency with which the lively conversation that had entertained her family and friends was reviewed by her with self-reproach, and with prayers for forgiveness, in reference to what she felt to be a want of watchfulness in her words.

She was very thankful that strength was given her to care for her beloved husband during the two years of enfeebled health which preceded his death. The sense of this mercy, and the remembrance of the peaceful close of his life, comforted her in the sorrow of a separation which could not be very prolonged. Though this trial told much on her bodily strength, and the active habits of former years were never resumed, she

survived her husband for nearly eight years, during which she spent much of her time in visiting those of her children whose homes were within an easy distance of her own. Hers was a beautiful old age, and she was a guest whom all delighted to cherish and honour.

Notwithstanding a gradual decline of bodily and mental power, she still took a keen interest in what was passing around her—the beauties of nature, flowers and birds, gave her great delight, and her enjoyment of books, and her lively and appropriate criticisms of them, showed but little failure in her quick power of perception.

She had been a succourer of many in her own days of health and strength, and when her turn came to receive the attentions which she had been used so unstintingly to bestow, she accepted the altered conditions of her life with cheerful sweetness, and with a considerateness for others, which were very beautiful in one so used to direct and control.

To the last, as the honoured head of her family circle, she filled a large place in the affections and lives of her numerous children and grandchildren. At this period she often spoke with much humility of her spiritual attainments, and though she sometimes said that she could not

honestly adopt those expressions of self-abhorrence which are found in some hymns, yet the sense of her entire unworthiness was an abiding one, and she repeatedly spoke of the mercy of God in Christ Jesus as the only ground of her confidence and hope. She dwelt much on the work of redemption, on the marvellous love shown in that great sacrifice.

The last visit she paid was at Failand, the country-house of her son Edward.

It was her special wish to die in her own home, where her beloved eldest son, Joseph Storrs, still resided with her, and she returned to it about two months before the end came. This was a time of steadily failing strength. The daily drive which had given her so much pleasure had soon to be relinquished, but such changes passed over her almost unobserved, from failure of memory, though to the last she retained much of her old quickness of apprehension, her dignified courtesy, and ready repartee. She was mercifully shielded from great distress of body or mind. She spoke much of the joy of entering the Saviour's more immediate presence, and frequently quoted the lines :—

“ On Christ, the solid Rock, I stand ;  
All other ground is sinking sand.”

Two days before the end she was visited by her long-loved friend Eliza (G.) Thomas, and as these aged pilgrims stood together for a few minutes on the bank of the river which one was about to cross, it was beautiful to hear them cheering one another with words of mutual affection, and of Christian confidence and hope. At about ten p.m. on the evening of Eleventh month 25th she very quietly passed away.

The following extracts are copied, with some slight verbal corrections, from her private Memoranda :—

“*Sixth month 23rd, 1849.*—On lying awake one night, not being quite well, I think I saw with more clearness than I have previously done the mercy of having an Intercessor with the Father, ever pleading for poor sinful man. Oh ! the depth of this mercy, thus to have provided a means of escape. Oh ! for grace and strength fully to lay hold of this hope set before us in the Gospel.”

“*Third month 14th, 1850.*—I have felt of late that my own strength in spirituals has been hindered by giving to others the bread designed to nourish my own spirit, and I believe that silence will be the best for me on matters of my own experience. There is something in the

creaturely part that magnifies itself as a recipient of Divine favours, and therefore general truths are safer for me to converse upon than my own experience of them."

*"Sixth month 22nd.*—It has been of late my prayer that I might know a blotting out of the handwriting against me—that I might know my sins to be forgiven me for Christ's sake—and I think this morning, when my dearest Joseph was reading the 3rd of John, that exposition of the likeness of our Saviour to the Brazen Serpent lifted up that whosoever believeth on Him should not perish, and of the love of God in sending His Son into the world, to save the world, not to condemn the world, I seemed in some measure able to adopt the comfort of this scripture ; and though with but a weak faith, yet in a degree, to believe and be comforted in the hope that I may be accepted in the Beloved. Lord ! increase my faith on this point, and enable me to watch more daily at wisdom's gate, minding the voice of the Spirit, watching unto prayer."

*First month 19th, 1851.*—After speaking of prayer for a special blessing on this Sabbath day she says :—

"This evening I was meditating on my low condition, on the little joy in the Lord which



was my portion, when M. W. rose and described such a state as far safer than one of greater rest and ease, using the very words that had been passing in my own mind, ‘Why go I mourning because of the oppression of the enemy,’ concluding with the expression of her belief that such as are described in this text might lift up their heads in hope, for their deliverance drew nigh—that they would ere long know the joy of God’s salvation to be theirs. Oh ! I could but accept it as a message of love : it was so descriptive of my condition. ‘Bless the Lord oh my soul, and all that is within me bless His holy name.’”

This is one of many similar records.

“*First month 30th, 1851.*—I was made thoughtful in hearing that passage in the Gospel of Luke, where it is said when the sun was down they brought the sick to Jesus and He healed them all. How significant does this passage seem ! The sunset of earthly hopes and the shadow of our sun’s decline is often the blessed season for the healing virtue to be felt and our spiritual diseases healed.”

“*Second month 13th, 1852.*—To praise the Lord in the heights is frequently found to be easy. My soul craves this morning to praise Him in the depths, the full sense of which language seems.

brought home with some tendering influence to my mind. To praise Thee in the depths ! Oh Lord ; enable me to do so to Thy glory and my own comfort and peace.

“ My mind is often tossed with temptation to doubt things as being from the Lord, but I think I have felt strength in, if I may use the expression, persisting to praise Him.”

“ 26th.—I have had this morning afresh to feel the importance of the daily private perusal of the Scriptures, and I would encourage myself at this time not to let the practice fall through, though at times it be interrupted, but to let it be persevered in without looking back. By striving not to let little things put it aside we are kept in some degree on the watch-tower : and though at the time we are reading we may often feel that the words pass over our minds like an oft-told tale, yet it does tend to impress, almost imperceptibly to ourselves, the truths of Scripture on our memories, and thus through the Holy Spirit they are often in the time of need brought sweetly and comfortably to remembrance ; the reading is our part : the application is of the Spirit.”

“ *First-day Afternoon, Seventh month 18th, 1852.*—I think I have been somewhat encouraged

this day in noticing that our Saviour desired His followers to *pray* that their flight be not in winter or on the Sabbath day. He could have told them that it should be so, but He instructed them to ask for this temporal alleviation of their sorrowful flight from Jerusalem ; and I think we may see and be strengthened by the fact that our dear Lord, who knew emphatically the state of man's feelings, is not displeased, nay, that it is His will that our temporal trials should be laid in prayer before Him and relief sought from Him in submission to His will."

"*Sixth month 1st, 1853.*—In reading this morning, that text in John rested a little with me, 'Love not the world, neither the things of the world,' &c. Oh ! who can redeem our hearts from this love of the world but the Good Shepherd who calleth His sheep, and they follow Him when they are sufficiently attentive to the still, small voice ; it is not heard in the tempest of earthly pursuits without great watchfulness, for it is emphatically the still small voice which will be listened for, and therefore the very act of being so employed is a preservation."

"*Eleventh month, 1866.*—On returning home it seemed right to return thanks to my Heavenly Father on again taking my place in the family

circle ; but though some measure of willingness was wrought in my soul no words seemed to present, and fearing to approach the Holy Lord God without His Spirit's aid I sat silent, when my beloved son J. S. knelt down and offered a thanksgiving in which my heart could fully unite with the evidence that the word was given him, and I was not suffered to offer an incense not required at my hands. It has not been always so ; clear words have been presented to me on some occasions and I have not used the opportunity. May a Saviour's blood wash out my sins of omission and commission, for in me most emphatically there dwelleth no good thing."

*Twelfth month 20th, 1872.*—After thankfully acknowledging the "many, many mercies" that had crowned the closing year, she writes :—"I humbly crave that if spared to enter on another year I may spend it more to the glory of God ; that I may be increasingly watchful in word, and that, keeping my eye more singly on my Saviour's loving guidance, more of assurance may be my portion. I have had many sweet and comforting seasons when the touches of His Spirit have said to my soul, 'Daughter, be of good cheer, thy sins are forgiven thee.' Oh ! to hear His voice in the secret of the soul is joy and peace in

believing, but I lose the sense of His love by my own unwatchfulness ; but I do repent of my many backslidings, and do, indeed, often hunger and thirst after His righteousness and the remission of sins through the efficacy of that atoning blood shed for me who so much need it, for I do feel utterly unworthy of the least of His mercies.

‘ Nothing in my hand I bring ;  
Simply to Thy cross I cling.’ ”

HENRY GALLEWAY,            51    29    8 mo.   1886  
*Leeds.*

EMMA GARDNER,            73    9    5 mo.   1887  
*Chesterfield.* Widow of Richard Gardner, of  
*Leeds.*

WILLIAM GAYNER,           66    29    8 mo.   1887  
*Filton, near Bristol.*

BENJAMIN GILL,            77    4    5 mo.   1887  
*Dewsbury.* An Elder.

It falls to the lot of comparatively few to have any other biography than that which has been written on the hearts of surviving friends and acquaintances, or which is seen in the character of the persons and things influenced by the departed. An enduring record of this kind is left in the memory of those who were more or less intimately acquainted with Benjamin Gill. In the hearts of his own family, it is the memory

of a loving and affectionate husband and father, whose delight it was to minister to their happiness, whether with kind solicitude in times of sickness, as in the case of his youngest son, whom he tended almost constantly during a long and tedious illness ; in sympathy and help for his children in their business or family cares ; or in the affectionate interest he took in the welfare of his little grandchildren. By his friends everywhere he will be remembered for his kindness and cordiality, his genial conversation, and lively anecdotes. And among those who attend the meeting of Friends at Dewsbury, his constant presence at almost every gathering, his friendly greeting, his interest in all that concerned the welfare of the Society, and the diligence with which he sought to help and encourage what was good among them, contribute much to the esteem with which he is remembered.

He was born about the year 1810, at Birstwith, near Ripley, in Yorkshire. His father's name was John Gill. His grandfather was a member of the Society of Friends, and, it is believed, was descended from a line of Friends extending back to the time of George Fox ; but he became disunited from the Society on his marriage, his wife belonging to some other

denomination. He retained his attachment to Friends, however, and his family were brought up to some extent under their influence. His eldest son John especially seems to have been practically a Friend, though he never became a member. John Gill's wife was a Wesleyan, and appears to have been a very pious woman, and to have been very solicitous that the minds of her children should be preserved from evil influences. She had a numerous family, but only five sons grew up to manhood. Several of the family, including Benjamin, were at one time laid up with small-pox, and he was the only one who survived the attack.

The education he received as a boy was extremely limited. He was, indeed, sent to a day-school, but the indiscriminate severity of the master, exhibited in his treatment of delinquent pupils, filled him with such an intense dislike for the place, that after his first day's experience he forsook the school, and never afterwards entered one as a scholar. His parents, it would seem, sympathised with his aversion to these harsh methods of imparting instruction, or recognised the futility of trying to persuade him to submit to them. The desire for knowledge, however, impelled him to seek instruction by his own un-

aided efforts. He was wont to relate how he learnt to read from books purchased or borrowed from a travelling bookseller, among which were the "Pilgrim's Progress" and the works of Josephus ; and Bunyan's allegory was ever afterwards a great favourite with him. This vendor of literature was a notorious infidel, and the books he left were anxiously examined by the boy's mother. If she could discover the Divine name on any of their pages, she was easy to allow the perusal ; if otherwise, she feared some taint of scepticism, and would do her best to keep them from him.

From his earliest years B. Gill seems to have been the subject of religious impressions, and to have been more or less seriously inclined. Though he was sometimes led into actions which he afterwards had cause to regret, the bent of his mind led him to associate with sober-minded companions. Recognising the natural depravity of the heart, and being sensible of what its unchecked motions would lead to, it soon became his desire to know and co-operate with that Divine grace which alone could change it. His father and mother being respectively associated with different religious bodies, he was to a certain extent affected in the formation of his sentiments



by the views of both. His attendance of the Friends' meeting alternated with that of the love-feast, the preaching, or the cottage meeting of the Wesleyans. To this circumstance is perhaps in some degree traceable that broad and liberal sympathy with true religious feeling, under whatever outward name it appeared, which was always a marked characteristic in him.

When a youth he worked as a post boy, and as a stonemason; and he was also employed by a tallow-chandler. In the latter situation his work was often very laborious and disagreeable and, in the absence of Factory and Workshops Act or other legislative interference, very long hours were exacted from him. It was no uncommon thing for him to be at work most of the night.

At the age of eighteen or nineteen he went to live at Dewsbury, in the neighbourhood of which town the remainder of his life was spent. He was engaged there as a grocer's assistant by a Friend who belonged to a Birstwith family with which he had been previously acquainted. To his association with Friends in Dewsbury at that time is due the development of his Christian character which ultimately led to his joining their Society. The wife of his employer was an

earnest and devoted Christian and a valuable Friend. He always had the highest appreciation of her character, and she often bespoke his co-operation in various plans for the good of the meeting. After a few years spent at Dewsbury he became a decided Friend, and was distinguished among the young men of his own age for his consistent walk and conversation. The remark was made by some of them, "We shall soon have Benjamin up in a gallery." The meeting was then in its infancy, and the members who first became attached to the Society at Dewsbury were most of them still living. B. G. soon gained their esteem and became virtually identified with them; whilst his lively disposition and love of humour made his company welcome also among the younger people. He attended the meetings regularly, and was regarded as, and considered himself to be, a "Friend" for a considerable time without having any thought of becoming a member. He would probably have been content to do so still longer, but that two or three influential members who were his personal friends, made application for him, and he was admitted into membership.

About this period the temperance question began to be agitated, and a few Friends at Dewsbury

bury, as elsewhere, became interested in it. Advocates of the first temperance societies, whose pledge only interdicted the use of ardent spirits, were entertained at the house of his employer. He was struck by the weak position taken by these reformers, who on the platform condemned the use of spirits, and then went to dine at tables where ale and other intoxicants were consumed without compunction. He therefore formed the resolution to abstain entirely from all intoxicating liquors, and thus became one of the first "tee-totalers" in the town. One or two other Friends united with him in this view of the subject, which was then so novel, and they held a meeting for the advocacy of total abstinence, which he believed was the first of the kind ever held in Dewsbury. His master's wife, however, recommended caution in the promulgation of such ideas, lest they might appear inconsistent with his retailing malt in his employer's shop. He never, either in this cause or any other, attained to any degree of proficiency as a public speaker, but to the last he remained a staunch advocate of entire abstinence. And, although at one time he was a regular smoker, he also entirely relinquished the use of tobacco. He interested himself very much in persuading others to attend temperance meet-

ings, and in a private way was helpful to many by inducing them to give up the drink and thus to overcome habits of intemperance.

In the year 1846 he married Hannah, daughter of the late David Fox, by whom he had two children. One of these died in infancy, and the little one's death was followed only a few day's later by that of its mother. In 1853, he was again married to a Friend who, like himself, had joined the Society a few years before.

Benjamin Gill was a most diligent attender of meetings, both for worship and discipline, never omitting any opportunity of being present at the Monthly, Quarterly, or Yearly Meetings. This he did not only from a sense of duty, but from a real enjoyment of these occasions. His religious sympathies were, however, not confined to the body of which he was a member. Not only in mission meetings and First-day school gatherings in connection with Friends, but in philanthropic or religious activity of any kind, he felt a warm interest. Such scenes as a revival service, a temperance meeting, or the Salvation Army "battle," he never wearied of frequenting. Although he very seldom took any prominent part in them, he believed it right to encourage by his presence and sympathy those who did so, and

he had a lively satisfaction in witnessing the success of such efforts to meet the spiritual and moral needs of his fellow-men, whilst he did what he could in a quiet way to help them forward. He was also a frequent visitor to the sick and afflicted, his sympathies being largely drawn out towards those in distress.

He was very fond of observing the curiosities of nature and science, so far as his limited education and opportunities enabled him to do this. Such occupation, like the meetings just alluded to, was much more congenial to his tastes than the pursuit of trade. He sometimes seemed in danger of neglecting even his necessary business in order to follow his inclination in these directions. When he was in business he was in the habit of keeping open his shop on the occasion of "holy days," in accordance with the ancient objection of Friends to their observance ; but he would not hesitate to close the place for a whole day to attend a Quarterly Meeting, or to leave it in charge of assistants for a much longer time, so that he might accompany a travelling minister, or discharge some appointment in connection with the meeting. He would spend hours over his microscopes or electric experiments, in the cultivation of flowers, or in attention to a variety of animals

and birds, of which he was remarkably fond. It is not to be wondered at if business sometimes suffered from this divided attention. But notwithstanding this he proved the faithfulness of the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." He was less anxious to lay up treasure here than he was to see his children happy, and to provide them with careful training, and with the education of which he himself had so much felt the want. Thus, though his worldly possessions were never large, nor his bequests extensive, he leaves to his children the memory of a beloved and honoured parent, and above all, a knowledge of that "inheritance incorruptible and undefiled, and that fadeth not away," which they hope to enjoy in eternity with him.

Notwithstanding his cheerfulness in the company of his friends, his temperament was not one of the most sanguine. His faith, though strong, was not of that implicit kind which casts *all* its care on the Lord. In times of outward trial, as when business losses and other cares pressed upon him, his anxiety was sometimes very great. But he knew the value of communion with God, and was very often found

in retirement before Him, and in the perusal of the Holy Scriptures.

During the last year or two of his life he was often oppressed with a deep sense of his own unworthiness. He mourned at the thought that he had not in past years been obedient to the promptings of the Spirit of Truth, which would have led him to speak in the meetings for worship. In the midst of this condemnation of self, he spoke with great regret of that which he regarded as largely responsible for it—the disposition that prevailed so much among Friends in his early days, to regard with extreme caution and fear every symptom of religious movement, lest the activity of the creature should have too much place among them. He frequently compared the Friends of those days to unskilful gardeners, who, instead of cherishing the tender shoots, nipped off their tops, mistaking them for weeds. He believed that this had greatly injured the Society, and had been one of the chief causes of the great want of spiritual life in the body generally, and in his own meeting in particular.

These depressing views of himself and of the Society whose interests were so intimately bound up with his own life, combined with great physi-

cal weakness, at times brought him into deep despondency, which the efforts of many sympathising friends seemed only partially to alleviate.

At the beginning of the Fifth month, 1887, it became evident that his end was approaching. On the day preceding his decease, some members of his family endeavoured to cheer him in the near prospect of eternal happiness. During the afternoon he asked for the New Testament, in order that he might read it as usual; but the dimness of approaching dissolution had already begun to cloud his eyes, so that he was compelled to lay down the book and listen to the reading of it by one of his sons. The account given by Bunyan of Christian's deliverance from Doubting Castle, and of his fears when he came to cross the river, was also read to him, together with the bright description of his glorious reception at the celestial gate. While one of his family was reading the fifth chapter of the Epistle to the Romans which begins "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," he exclaimed "I've had that faith for seventy years!" and he several times repeated this. A few hours before the close he was urged to trust himself to that God who had so often in past years assured him of His mercy



and favour, and he was reminded of the comforting words "The Eternal God is thy refuge, and underneath are the everlasting arms." And so we trust that he did fall into those arms of infinite mercy which are ever stretched forth for the succour of the Lord's tempted yet trusting children. Almost the last audible words he uttered were words of prayer; and in this state he breathed his spirit into the hands of that Saviour whom, though in much conscious weakness, he had so long striven to serve.

"Servant of God, well done !

Rest from thy loved employ ;

The warfare's past, the victory won ;

Enter thy Master's joy."

WILLIAM GILMORE,            76    1    2 mo. 1887

*Belfast.*

FRANCES R. GOLDSBURY,

*Wimbledon.*            83    7    1 mo. 1887

LEWIS F. GOODBODY,    68   15   8 mo. 1887

*Clara, King's County.*   An Elder.

ANN MARY GOODRICK,   81    1    7 mo. 1887

*Edgbaston, Birmingham.*   Wife of George Goodrick.

ALICE GREEN,            35   27   11 mo. 1886

*Saffron Walden.*   Daughter of Thomas Day Green.

JAMES GREEN,	82	10	12 mo.	1886
<i>Shillingford, near Reading.</i>				
JOSEPH GREEN, <i>Luton.</i>	78	17	10 mo.	1886
ALFRED B. GREGORY,	65	5	2 mo.	1887
<i>Wraxall, near Portishead.</i>				
ISAAC GREGORY,	59	8	10 mo.	1887
<i>Claverham.</i>				
HANNAH GRIMSHAW,	83	18	2 mo.	1887
<i>Birkdale, Southport.</i>	Widow of Caleb Grimshaw.			
HANNAH GRUBB,	67	12	7 mo.	1887
<i>Clonmel.</i>				
AGNES HADFIELD,	42	17	3 mo.	1887
<i>Seacombe, near Liscard.</i>	Wife of Charles Hadfield.			
HELEN HAGGER,	76	3	8 mo.	1887
<i>Guildford.</i>				
MARY HALL, <i>Wigton.</i>	70	8	7 mo.	1887
Widow of Richard Hall. An Elder.				

With feelings of love and esteem we recall the memory of this dear friend, a short sketch of whose consistent walk through life to its happy close may prove instructive to survivors.

Mary Hall was born at Allonby, on the 28th of Second month, 1817, and was the daughter of William and Ann Williamson, the latter of whom was removed by death in M. H.'s early childhood.

In referring to her youthful days, she speaks of the help and comfort she received through the instrumentality of two ministering Friends who visited at her home ; she was at that time made sensible of her own insufficiency, and impressed with our Saviour's words, "Without Me ye can do nothing." She also expressed her gratitude for her father's watchful oversight during her early years.

In 1838 she was married to Richard Hall,\* of Waverton, near Wigton, a union which lasted nearly forty-three years. In reference to this important step, she says that she was very anxious to feel that it was a right one, and many and earnest were her prayers that, if not pleasing in the Divine sight, this might be made plain to her.

The spiritual unity which subsisted between her and her beloved husband through their long married life; deepened as years went on, and amidst the cares and responsibilities incident to their position as parents of a large family, it was their earnest desire to live consistent and upright lives, thereby adorning their profession. That their example was not without its influence for good on those around them is proved by the testimony

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\* See *Annual Monitor*, 1883.

of their neighbours, who have frequently spoken of its restraining effect on their own conduct. In the spring of 1861 our friends removed to Station Hill, near Wagon, and in the same year Mary Hall was called upon to resign her beloved partner. Referring to this event she says, "The greatest trial I ever had was the separation from my dear husband; but it has been sanctified to me. Perhaps I clung too closely to him, and it has been permitted in mercy to wean me from the things of earth, and to fix my thoughts more on Heaven."

After her husband's decease, she preferred taking solitary walks as affording opportunities for retirement and meditation. In these and other seasons we believe she was often comforted and refreshed from the source of all good.

To the poor and suffering she was a kind and sympathizing friend, and it gave her pleasure to minister to their necessities, and some of her visits to these have been spoken of as especially opportune.

Our dear friend was diligent in her attendance of meetings for worship and discipline; worldly affairs did not prevent her from being present at these in the middle of the week. She occasionally gave expression to the exercise of

her mind in meetings for worship, to the comfort and edification of her friends.

Some months before the close, Mary Hall's health began to give way, and a lingering illness, accompanied by much suffering and prostration followed. During this time of decline she was preserved in much cheerfulness and resignation. When told, about three months before her decease, that the doctors were not able to do much for her, she replied, "The great thing is to be prepared. I have had a weaning time since my dear one was taken, and the world has no attractions for me now. I have no desire to get better, indeed I don't think I shall, but I believe all will be well."

She often spoke sweetly and lovingly to her family, and advised them to seek the one thing needful above all earthly good.

As the close drew near, she frequently passed through much suffering ; at these times she expressed the hope that patience might hold out to the end, saying, "The pain is almost more than I can bear ;" yet, she added, "I have been mercifully dealt with." On one occasion, speaking to one of her family, she said, "Do not weep for me, all will be well. Not by works of righteousness which I have done, but according to His

mercy He saved me. We are all poor creatures, we can of ourselves do nothing."

She continued gradually to decline, but was permitted to manifest to the last that peaceful trust which was so marked a feature from the commencement of her illness. With much sweetness she endeavoured to impart comfort to her sorrowing family, and took an affectionate farewell of each.

There is a lesson in the life and death of this dear friend to which we may do well to take heed. Those who visited her during her illness, can bear testimony to the sustaining power of that grace by which she was what she was. Her Saviour's presence was her strong support through all her sufferings, His mercy her only hope.

As she had endeavoured in life and health to follow His requirings and walk humbly before Him, He did not forsake her in the hour of trial. He sweetened every cup of sorrow, and bore her safely along to the close of life's journey, enabling her, as the things of time faded from her view, to look forward with joy to that "Eternal life" in store for those who, by "patient continuance in well-doing, seek for glory and honour and immortality." May we who remain a little longer on earth be animated by the same faith, that

when the call comes, we, like our beloved departed friend, may render our account with joy.

RICHARD HALL, *Lancaster*. 86 10 11 mo. 1886

SAMUEL HALLIDAY, 46 7 11 mo. 1886

*Rathmines, Dublin.*

CAIN HAMMOND, *Leiston*. 58 24 1 mo. 1887

ELEANOR HANDLEY, 71 28 9 mo. 1887

*Lindale-in-Cartmel.*

THOMAS A. HANNA, 59 26 1 mo. 1887

*Belfast.*

MARY HANNAH, 49 14 5 mo. 1887

*Kilmarnock.* Wife of Thomas Hannah.

JOHN HARDY, 76 10 2 mo. 1887

*Douglas, Isle of Man.*

JOSIAH HARGRAVE, 68 27 8 mo. 1887

*Handsworth, Birmingham.*

JOSEPH H. HARLOCK, 21 29 12 mo. 1886

*Finedon.* Son of Joseph and Mary Harlock.

Died on board the ship *Isle of Bute*, off Port Adelaide, South Australia.

JOHN TINDALL HARRIS, 69 13 5 mo. 1887

*New Egham, near Staines.*

ELIZABETH HARRISON, 52 24 2 mo. 1887

*Manchester.* Wife of Thomas Harrison.

JANE HARRISSON, 76 16 6 mo. 1887

*Earlscolne.* Widow of George Harrisson.

THOMAS HARTY, *Cork*. 45 30 6 mo. 1887

- SARAH E. HAWKSWORTH, 69 27 5 mo. 1887  
*Woolborough, near Torquay.* Wife of Thomas B. Hawksworth.
- CHARLOTTE HAWORTH, 59 17 1 mo. 1887  
*Summerbrook, Marsden.*
- HANNAH HAWORTH, 88 28 1 mo. 1887  
*Harrogate.* Widow of William Haworth, of Leeds.
- ANN HAYDOCK, *Richhill.* 63 22 2 mo. 1887
- MARTHA HAYDOCK, 40 9 3 mo. 1887  
*Dublin.* Wife of Benjamin Haydock.
- EDITH HEAD, *York.* 36 10 11 mo. 1886
- DOROTHY HODGSON, 81 19 9 mo. 1887  
*Bradford.* Widow of Richard Hodgson.
- ELIZABETH HOLMES, 77 23 2 mo. 1887  
*Calder Bridge.*
- GEORGE B. HOLMES, 83 31 3 mo. 1887  
*Horsham.*
- HANNAH C. HORNIMAN, 36 8 12 mo. 1886  
*Redhill.* Wife of Henry Horniman.
- MARY HOWELL, 82 25 7 mo. 1887  
*Witney.* Widow of Thomas Howell, formerly of Leeds.

The life of our late friend was a very active one until her last suffering illness of some weeks' duration. She took an especially warm interest in the temperance cause, and in the welfare of



her neighbours. Her son writes, "From among unsolicited testimonies, principally from those in lowly life, I find that, in a quiet unobtrusive way, she has read to, and visited them in their own homes, or given a word of counsel as she met them in her walks. Her counsels to some have led them to a new life," and, it is believed, to a trust in the Saviour whom she endeavoured to serve. The end was very peaceful, and on her son's remarking that the joys of eternity might be very near, she replied that even then she felt or had them.

ISABELLA HUMFRIES,      63    22    3 mo.    1887  
*Great Ayton.*

HANNAH HUNTLEY,      75    7    4 mo.    1887  
*Reading.*

JANE P. HUTCHINSON,    52    6    8 mo.    1887  
*Cavendish Square, London.*    Wife of Jonathan  
Hutchinson, M.D.

MARY HUTCHINSON,      61    17    2 mo.    1887  
*Nottingham.*

PROCTER HUTCHINSON,    78    4    7 mo.    1886  
*Spalding.*

REBECCA JOHNSON,      91    18    5 mo.    1887  
*Malton.*    Widow of Leonard Johnson.

ANN JONES,              66    21    6 mo.    1887  
*Paddington Green.*    Wife of William Jones.

CAROLINE KNIGHT,	78	16	1 mo.	1887	<i>Westminster.</i>
SOPHIA KNIGHT, <i>Reading.</i>	54	22	10 mo.	1886	
ABRAHAM LAMB,	82	1	5 mo.	1887	<i>Hillsborough.</i>
LUCY LAMB,	78	14	7 mo.	1887	<i>Sibford Gower, Banbury.</i> Widow of Benjamin Lamb.
MARY F. LAMB,	14	9	9 mo.	1887	<i>Bessbrook.</i> Daughter of Samuel D. Lamb.
GEORGE FOX LAWSON,	3	21	2 mo.	1887	<i>Edinburgh.</i> Son of Robert and Margaret Lawson.
JOHN LEES, <i>Huddersfield.</i>	94	24	10 mo.	1886	
CHARLES J. LEMPRIERE,	32	24	7 mo.	1887	<i>Adelaide,</i> late of Jersey. Son of Philip and Jane Lempriere.
MARY LENNOX,	84	26	8 mo.	1887	<i>Tarraby, Carlisle.</i> Widow of James C. Lennox.
ANNE M. LINNEY,	53	5	12 mo.	1886	<i>Hastings.</i>
MARY T. LITTLEBOY,	27	6	1 mo.	1887	<i>Preston Crowmarsh, near Reading.</i> Daughter of William and Sarah Littleboy.
MARY LONGDON,	86	9	8 mo.	1887	<i>Rastrick, near Brighouse.</i> Widow of Robert Longdon.

- MARGARET MALCOMSON, 55 28 3 mo. 1887  
*Belfast.* Widow of Samuel Malcomson.
- SAMUEL M. MALCOMSON,  
*Belfast.* 29 18 11 mo. 1886  
 Son of the late Samuel Malcomson.
- CHARLES J. MANSER, 20 15 2 mo. 1887  
*Westbury Park, near Bristol.* Son of Charlotte  
 and the late Walter Manser.
- ELMA S. H. MARSH, 29 7 9 mo. 1887  
*Surbiton.* Wife of Francis Marsh.
- MARY E. MARSH, 27 19 2 mo. 1887  
*Reigate.* Daughter of Thomas and Emma  
 Marsh.
- FREDERICK MARTIN, 33 6 3 mo. 1887  
*Bray, Co. Wicklow.* Son of William J. Martin.
- LUCY R. MASON, *Leeds.* 3 11 1 mo. 1887  
 Daughter of William and Katharine Mason.
- PETER MASON, *York.* 87 17 6 mo. 1887
- SARAH MASON, *York.* 84 7 12 mo. 1886  
 Widow of Thomas Mason.
- GEORGE MAY, 90 15 9 mo. 1887  
*Stoke Newington.*
- JOHN McDERMID, 60 16 6 mo. 1887  
*Hackney.*
- JANE ANN MESSENGER, — 21 5 mo. 1886  
*Brisbane, Queensland.* Wife of Robert Messen-  
 ger.

JOHN MEYERS,	76	10	12 mo.	1886
<i>Kingstown, Dublin.</i>				
ANNA MILLER, <i>Ipswich.</i>	37	11	1 mo.	1887
Wife of Arthur Miller.				
ELIZABETH MILLS,	61	23	6 mo.	1887
<i>Fleetwood.</i>				
CHARLES MILNER,	91	25	4 mo.	1887
<i>Sheffield.</i>				
JAMES MOORHOUSE,	46	25	1 mo.	1887
<i>Leeds.</i>				

Though comparatively young in years, and fulfilling the relations of a husband and a father, James Moorhouse had yet long ceased to take a part in the active pursuits of life, being laid aside for many years with spinal weakness. This, from a scarcely perceptible beginning, so steadily though gradually increased, that for years previous to his decease he was unable to walk without assistance, and for many months had not the power to move so much as a finger, and was also almost deprived of the power of utterance.

During the earlier part of his affliction he had to pass through many seasons of discouragement and deep proving ; but in great mercy he was not forsaken. As the complaint progressed, leaving scarcely a hope of final restoration, it was often instructive to observe how

through the transforming and sustaining power of divine grace, he became increasingly enabled to yield his will in patient submission to his permitted portion. When free from suffering, the serene expression of his countenance gave evidence of the source whence all his help came.

As the end approached he was favoured with calm resignation, and expressed as well as he was able, that the prospect of the solemn change awaiting him was a welcome one; and it is reverently believed, that through the mercy and love of God in Christ Jesus, to whom alone be all the praise, it was for him an exchange of the trials of earth for a home of eternal rest and peace with the redeemed in heaven.

HANNAH MORRIS, 83 6 12 mo. 1886

*Abergele.* Widow of Alexander Morris.

JAMES MORRIS, *Carlton*. 78 22 11 mo. 1886

MARGARET MOSS, 77 4 1 mo. 1887

*Clonskeagh, Dublin.* Widow of John Moss.

ANN MULLETT, *Bristol*. 83 6 4 mo. 1887

JOHN M. MURPHY, 52 10 11 mo. 1886

*Clonmel.*

JOHN NELLIST, 88 21 7 mo. 1886

*Great Ayton.*

PEACE NICHOLSON, *Hull*. 84 7 2 mo. 1887

Widow of William Nicholson.

CAROLINE NIELD,	72	24	6 mo.	1887
<i>Reading.</i> Wife of William Nield.				
EMILY ODDIE,	49	27	1 mo.	1887
<i>Rawtenstall.</i> Wife of Edwin Oddie.				
AGNES OLLIVER, <i>Bolton.</i>	53	11	3 mo.	1887
Widow of George Olliver.				
LYDIA PADBURY,	72	11	10 mo.	1886
<i>Painswick.</i>				
ESAU PAINTER,	76	22	9 mo.	1887
<i>North Walsham.</i>				
CATHERINE PARKES,	54	6	12 mo.	1886
<i>Darley, near Matlock.</i> Widow of Benjamin Parkes.				
FREDERICK PATCHING,	64	8	5 mo.	1887
<i>Edgbaston, Birmingham.</i>				
ANNA HELEN PIM,	32	10	1 mo.	1886
<i>Lisburn.</i> Daughter of Joshua Pim.				
SAMUEL PIM,	56	18	5 mo.	1887
<i>Scholes, near Brighthouse.</i>				
ROBERT G. PORRITT,	30	3	4 mo.	1887
<i>Low Moor, near Bradford.</i> Son of Frank and Susannah Porritt.				
ELEANOR A. PRICE,	10	31	12 mo.	1886
<i>Birmingham.</i> Daughter of Montague C. and Alice Price.				
ANN PRIEST,	66	21	11 mo.	1886
<i>Wakefield.</i>				

LYDIA MILDRED PROCTER,

33 10 12 mo. 1886

*Clementhorpe, North Shields.* Daughter of John R. and Lydia Procter.

HUGH PROTHERO, 73 4 5 mo. 1887

*Llandegley, near Penybont.*

JOHN H. PUMPHREY, 28 14 2 mo. 1887

*Birmingham.* Son of Josiah and the late Jane L. Pumphrey.

HESTER RICH, *Bristol.* 93 7 5 mo. 1887

ANN ELIZA RICHARDSON,

*Potto, near Stokesley.* 50 27 12 mo. 1886

Wife of Joseph Richardson.

ELIZA RICHARDSON, 74 13 6 mo. 1887

*Lurgan.* Widow of Jonathan J. Richardson.

MARY JANE RICHARDSON,

*Leeds.* 40 5 9 mo. 1886

Wife of William Richardson.

SARAH RICKETTS, 80 21 4 mo. 1887

*Bristol.* Wife of Samuel Ricketts.

MARIA RIDGWAY, 88 19 6 mo. 1887

*Leighton Buzzard.* Widow of Charles Ridgway.

SARAH E. ROBERTSON, 1 22 7 mo. 1887

*Darlington.* Daughter of James and Sarah E. Robertson.

RACHEL ROSLING, 87 7 9 mo. 1887

*Reigate.* Wife of Alfred Rosling.

JOHN RUDD,                    t 37 20    3 mo. 1887  
Norwich.

ANN RUSSELL, *Shildon*. 64 20 9 mo. 1886  
Widow of Robert Russell.

SARAH SANDERS,	85	4	9 mo.	1887
<i>Stanstead Mount Fitchet.</i>				Widow of James
Sanders.				

WILLIAM SANKEY,        71    2    3 mo. 1887  
*Coalbrookdale.*

The Apostle Paul, in his Epistle [to Titus, writing of the needful qualifications of a bishop (or more properly *overseer*), says that he must be “a lover of hospitality, a lover of good men, sober just, holy, temperate.” Such a man was William Sankey. Hospitality seemed to be a part of his nature ; and good men of every denomination and every social position were hailed by him with overflowing love.

Of such a man we seem to demand some record, as an example to others of what a Christian should be and do.

W. S. was the younger son of Daniel and Ann Sankey, of Coalbrookdale, and was born there 4th of Third month, 1816. The family had been in continuous membership with the Society of Friends from its very commencement, and during the times of bitter persecution one of W. S.'s



ancestors was again and again imprisoned in Worcester gaol.

His education was mainly at Sidcot School. He served his apprenticeship at Manchester, and afterwards removed to Liverpool. In 1851 he returned to Coalbrookdale, and resided there during the remainder of his life.

W. S.'s lively manners and kindly disposition made his company very attractive, and he was thereby induced to form acquaintances and to indulge in amusements which increasing years and ripening judgment led him to condemn. Soon after middle life he took up his cross, turned his back upon all worldly pursuits, and walked steadily in the way of self-denial till the cross was exchanged for the crown. After many years of this self-discipline, he was occasionally led to express a few words in meeting to his fellow-worshippers—words of earnest, loving exhortation and encouragement on their heavenward pilgrimage. His manner was pleasing and impressive, and in supplication fervent and simple, and very reverent.

The prosperity of the Society of Friends, the spread and growth of its principles, the retention of its old views, its reverence for the Holy Scriptures, were topics very dear to him, both in con-

versation and in correspondence. He was familiar with the biography and labours of early as well as modern Friends, and read their memoirs with eagerness, saying that it was to him "a feast of fat things."

An intimate friend of W. Sankey, who corresponded regularly with him, and frequently visited him during the last twelve years of his life, bears testimony to his continuous influence for good, his faithfulness to his Lord and Master, and his charity toward all men. A sick or suffering neighbour, whatever his social position, drew forth his sympathy, was cheered by repeated visits, and was pointed to the Saviour. His confidence in the efficacy of prayer was unbounded. "True prayer," to use his own words, "is simple heart prayer that has to do with God alone." He often exhorted his friends to cast all their cares upon Him ; *little* cares, as well as great cares, trusting in the Providence and loving superintendence of our Father in Heaven.

Perhaps the most striking feature in William Sankey's Christian character was the quiet and powerful influence which seemed to radiate from and around him. This was such that, as one who knew him intimately for many years observes, "it was especially remarkable where old com-

panions and friends who had been, like himself, fond of life (though not in an extreme or vicious sense), were willing to take from him what they would have resented from others ; and often this afforded the opportunity (rarely, if ever missed) of putting in the word fitly spoken for the Master, or, as W. S. so frequently termed it, 'best things.' Many an instance I have known of this influence quietly, but often forcibly, exercised ; and it always seemed to me from his watchfulness for opportunities of this kind, that the declaration, 'Blessed are ye that sow beside all waters' was peculiarly appropriate to him. His kindly and genial disposition, and his love of the society of his friends, of whom he had a wide circle, greatly assisted his constant desire to impress upon all, older or younger, the peace of mind which he had found, and which they would find in a life of devotedness to God, and of dependence upon Him in all things, temporal as well as spiritual.

"W. S. possessed a naturally refined mind, and this was evidenced by the delight he took in his garden, and in the beauties of nature as conspicuous in the singularly picturesque and beautiful country surrounding the place in which for so many years he had dwelt. In later years his mellowed experience, and the different light in

which he came to regard things which he had formerly considered as permissible, were of great value in the influence which he was enabled to exercise over others who feared to make the sacrifice in which he had found so much happiness and peace of mind. A striking testimony to this was shown in the character of the attendance at his funeral, when the large company comprised persons, many of whom, I feel no doubt, had first given serious attention to the things not of this world from the word 'fitly spoken' by William Sankey."

During the latter years of his life W. S. suffered much from indigestion. The pain was sometimes severe, but it was borne without murmur or complaint. During the intervals of the attacks he was cheerful and companionable, and busily occupied himself in his garden. On the 27th of Second month, 1887, he attended meeting twice; on the 1st of Third month he was as well as usual, and before going to bed enjoyed a conversation with a friend who lived close by; but early the next morning he was taken suddenly and seriously ill, and about ten a.m. his beautiful life was closed by a peaceful death.

On the following First-day his remains were carried by the foremen of the Foundry, who had

a great respect for him, to the sequestered graveyard adjoining the Friends' Meeting-house at Coalbrookdale, and there they laid him, in the midst of the lovely scenery in which he had so long delighted. It was estimated that more than a thousand persons, from Coalbrookdale and the adjoining villages, showed their loving respect by attending his funeral. A large proportion of these were of the poorer class, who were much indebted to him for kind assistance, especially during times when work was scarce and the winter very cold.

The good old man is gone ;  
 He lies in his saintly rest ;  
 And his labours all are done,  
 And the work that he loved the best :—  
 The good old man is gone ;  
 But the dead in Christ are blessed.

JOHN SAWER,	72	30	5 mo.	1887
<i>Kingston-on-Thames.</i>				
CHARLES A. SCOTT,	47	13	7 mo.	1887
<i>Edgbaston, Birmingham.</i>				
HANNAH SCUSE,	82	10	5 mo.	1887
<i>Cheltenham.</i>				
MARY SHEWELL,	66	1	8 mo.	1886
<i>Holmwood, Darlington. Wife of Joseph Talwin Shewell.</i>				

CATHERINE L. SIMPSON,	24	11	9 mo.	1887
<i>Devizes.</i> Daughter of Mary and the late Edward Simpson.				
THOMAS SINTON,	62	20	8 mo.	1887
<i>Laurel Vale, Moyallon.</i>				
BARRON SMITH,	85	3	1 mo.	1887
<i>Bocking, Essex.</i>				
JANE SMITH, <i>Bocking.</i>	77	29	11 mo.	1886
Wife of Barron Smith.				
CATHERINE SMITH,	67	24	10 mo.	1886
<i>West Ham.</i> Widow of Lister Smith.				
CHARLES SMITH,	86	5	4 mo.	1887
<i>Kelvedon.</i>				
MARY ANNE SMITH,	34	18	5 mo.	1887
<i>Liverpool.</i> Wife of William J. Smith.				
MARY R. D. SMITH,	72	15	11 mo.	1886
<i>Regent's Park.</i>				
ANN SMYTH,	88	12	2 mo.	1887
<i>Bristol.</i>				
HENRY SOWDEN,	67	16	7 mo.	1886
<i>Bradford.</i>				
RACHEL SOWDEN,	79	15	10 mo.	1886
<i>Halifax.</i> Widow of Benjamin Sowden.				
WILLIAM SPORLE,	70	13	6 mo.	1887
<i>Bakewell.</i>				
JANE STERRY, <i>Brighton.</i>	76	5	2 mo.	1887
Widow of Henry Sterry.				

MARTHA STORR, 38 9 5 mo. 1886

*Leominster.* Wife of Edwin Storr. A Minister.

It is always a mysterious thing when a mother is removed by death from a family of little children, and when an earnest and devoted labourer in the Lord's vineyard is taken away in the prime of life ; but it is good that we can bow our heads and say, "Shall not the Judge of all the earth *do right* ?"

M. S. was the third child of Winson and Bertha Spice, and was born at Milwall, London, in 1847. She was a quiet and thoughtful child, and when about seven years of age, an uncle and aunt, Joseph and Mary Matthews, desired to adopt her. Their request, however, was not granted till after the death of her father, when she went to live with them at Bury St. Edmunds. They were members of the Society of Friends, and soon requested membership for their little charge ; in due time sending her to Ackworth school. Her letters from school were full of interest, speaking of the beloved superintendent, of Friends visiting the school, of meetings held, and what was said ; ending up like other children's letters with the number of days to the vacation, and longings for that happy time to arrive. Though she said very little about her

inner life, it was evident that the Holy Spirit was at work, striving with her and giving her desires after God and a life of usefulness ; but until her seventeenth year she did not find settled peace or a distinct assurance of sins forgiven.

Being brought up as an only child by those who had no family of their own, it is not surprising if her home-training was sometimes injudicious. It may be that her tendency to pride and self-will, which was destined under the renewing of the Holy Spirit to help her over many obstacles in the Master's service, made her difficult to train aright ; and, with her shyness and reserve, developed a sullenness of temper that was many times a trial to herself and to those around her. Yet those who knew how she hated the sin and strove against it, and saw too her earnest desire to do good to others, felt that there was a real work going on within her.

At the age of sixteen she had gathered a large evening class of young women in Bury meeting-house, and taught them reading, writing and sewing ; always closing with a short Bible lesson, repeating texts, a hymn, and silent or vocal prayer. She afterwards taught in the Ragged School, and



commenced a Bible class on First-day afternoon, held a mothers' meeting, visited the sick, and did anything else that her hands found to do. Sometime after this, when her sister Alice took her evening class in her absence, many of its members praised God aloud for the blessing Martha had been to them. On one occasion when she was very ill, and her recovery was felt to be uncertain, her aunt asked her what message Alice should take to her girls; she said, "Tell them I am trusting implicitly in Jesus."

When she was about seventeen, being on a visit with a young friend, she was asked to go and help her with some cottage meetings in a low neighbourhood. She said, "I will go, but I can only pray, I can't preach, I don't think I can ever do that."

It was evident, however, that the preaching of the Gospel was a work for which she was remarkably qualified, and that even then the call was sounding in her ears. She had not long returned home, when she began cottage meetings in Bury, and gave addresses in the Ragged Schoolroom. Three years later we find her writing to her friend to come and help her in holding some meetings at Haverhill, where she was on a visit, as there was an awakening among the people there.

About that time her voice was first heard in the Friends' meeting at Sudbury, on the occasion of a visit from J. H. Douglas.

The meeting at Bury to which she belonged was very small, and had no resident minister. Martha often felt that she ought to speak there, but it was very difficult, the other members being much older than herself. This caused her many conflicts, and she often had to mourn over her unfaithfulness, feeling that disobedience would bring a sense of condemnation and weaken her for other work. She writes in her journal, Eighth month 28th, 1870, "I so often wait a little while. There is the right time to speak, as well as the right word to say, and when we let the right time pass by, it brings confusion and we sometimes have to miss the opportunity altogether." After a time she was made willing to testify *anywhere* of the Gospel of the grace of God.

Again she writes, Ninth month 1st, 1870, "Oh this terrible evil heart of mine, when will the conflict end ! If I could get into that state in which sin should have no dominion over me, it would be a sort of second conversion. Perhaps I am being brought to see by my present continual failings, that in the matter of salvation from sin and the power thereof I have nothing

to pay. This is a lesson hard to lay hold of, so as to cast myself quite helpless on Jesus, willing that He should do all for me. Oh, dear Jesus, make me willing to be made whole for Thine own glory's sake." Later on she says, "I have been so happy all day, wonderfully so ; have felt kept and shielded in a peculiar sense, and have been singing,

'The light of His countenance shineth so bright,  
That on earth, as in heaven, there need be no  
night!'"

Work opened out before her. Invitations came in from places around, and she would help in the work anywhere, irrespective of denomination ; or she would go with a friend and work in places where no one sent for her, visiting with tracts during the day, and holding meetings in the evenings. Thus to some dark places came dawnings of light ; people received them to their hearts and homes, and even some so poor as to have parish help, must do something—must have them to dinner. On one occasion a man and his wife invited them to tea, saying, "We are very wicked people, but we should like you to come if you will." After tea Martha took a child on her lap, and read the story of the Prodigal Son, explain-

ing it to the child while the man and woman eagerly listened till their tears fell like rain, and a time of earnest prayer followed.

Martha much enjoyed attending the London Yearly Meeting on several occasions, and was one of those who started the devotional meeting for young people, before the meeting now held each morning was established. She and her sister also attended the First-day School Conference in Dublin, by the kind invitation of J. G. Richardson, who had met them while he was visiting in Suffolk. Martha afterwards spent a little time in the north of Ireland, holding some meetings there. At another time she had the pleasure of a tour in Scotland, and intensely enjoyed the scenery there.

Early in 1872, her uncle gave up business and went to live at Barton Mills, twelve miles from Bury. Three miles from their new home was an old meeting-house, long unused by Friends, but lately opened for mission work. Here Martha soon had a good Bible class; a revival broke out, and she had the joy of seeing several of her girls brought to the Saviour. The people in that district still love Friends as much as ever, and it is cause for regret that their work there so soon came to a close.

It was while holding meetings for the Primitive Methodists in Cambridgeshire that Martha first met George R. Barber, to whom she was married in Twelfth month, 1874. In her diary she says, "This day I first gave myself away to my Heavenly Bridegroom, and then to my earthly one. It has been a day marked in every way by God's goodness, and at the end we felt so thankful." They went at once to live at Castle Camps, where her husband was appointed minister of the Congregational Chapel. Although retaining her membership with Friends, Martha entered heartily into his work, teaching in the Sunday school, holding mothers' meetings and evening classes ; also, at one time, teaching a day school for farmers' children. When George's health began to fail, she took the Sunday afternoon service for him almost regularly, though she had at the time a young baby. When obliged by illness to give up the work at Castle Camps, they resorted to Ventnor and other places, in hopes of his recovery ; but when they found it was in vain, Martha returned to Cambridgeshire, took a little house at Soham, near his parents and brought him home to die. Soon after their return home a second son was born, who was only spared to them a short time. One month

after this little one was taken the father entered his eternal rest. Almost his last words were, "My feet are on the Rock."

When Martha was left alone with her little Willie, she was enabled to press on with unquestioning faith, seeking to alleviate her own grief by comforting others ; and it was not very long before she was again engaged in publishing the glad tidings of salvation. At this period of her life she was more continuously in the work than ever before, and it would seem was more used by the Lord in bringing people to Himself. At one place, where she found a small band of simple but earnest worshippers gathered in a cottage, she desired for them a meeting-house, and made known their great need by an appeal in the *Friend*. This was liberally responded to, and, with what they raised themselves and other outside help, there was enough to build a neat little room, which the people still like to call Mrs. Barber's chapel. Her sister Mary being there some time afterwards, found an earnest company of followers of the Lamb. People flocked to the meetings night after night. Strong men were led to bow in penitence at the foot of the cross ; their burden rolled away, and great was their joy in Him whose power was present to heal them.

In 1879, when she spent a month in Radnorshire holding meetings, Edwin Storr made her acquaintance, and they were married in the summer of 1880. Their home was first at Llandrindod Wells, and as there was no meeting nearer than the Pales, they usually worshipped at the Congregational Chapel. Here Martha held a service one night in the week during the summer, which was well attended by visitors and inhabitants. Wherever her lot was cast she seemed ready, as expressed in the hymn, to say—

“ Oh, come, let us go and find them,  
In the paths of death they roam ;  
At the close of the day  
'Twill be sweet to say,  
I have brought some lost ones home.”

Although with increasing family and business cares she was prevented from doing so much outside work as formerly, she still found many opportunities of speaking for the Master. And after removing to Leominster she was recorded a minister by the Friends there in 1885. At no time in her life was her growth in grace so noticeable as now. It seemed evident that she was realising that experience of heart-cleansing for which she had so long been hungering. She had now four children, some of them delicate, and in

the autumn of that year little Mary, the only daughter, was taken from them. It was a great sorrow to the loving parents, but little did they think that the dear mother was so soon to follow.

On the 8th of Fourth month, 1886 she had felt better than for some days previously, and had been quite busy till evening, when she walked in the garden with her sister, gathering flowers, which she arranged so prettily when she came in. After this she read aloud till ten o'clock, and then retired to rest. At midnight she was taken ill. Doctors were summoned, and her case was found to be critical. While they were consulting outside the room, her husband knelt beside her, asking the Lord to spare her life and save her in this trouble. When he closed, she looked at him, saying so calmly, "I shall be saved, dear, if not for this life, in the world to come, and it will be all right whichever way the Lord sees fit. *I shall be saved*, and if He takes me, you will come to me, dear ; and you will take care of the children." Then, looking at her sister, she said, just as calmly, "If the Lord does take me, you will stay a bit with Edwin and help him, Alice." After a promise from them both, she seemed to have no more to trouble her or to do, but just to pray for patience and help to bear her sufferings. Towards



morning there was a perfect calm for a short time, then she just laid her head back, saying to her husband, "I'm dying, dear," and sweetly fell asleep. To her, death brought no terror or dismay. Those who watched her were reminded of the words they had often heard her repeat,

"Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on His breast I lay my head,  
 And breathe my life out sweetly there."

"Saved in the Lord with an everlasting salvation" (Isa. xlv. 17).

ELIZA SUTTON, 73 26 2 mo. 1887  
*St. Ives, Huntingdon.*

ELIZABETH TATHAM, 64 11 1 mo. 1887  
*Leeds.* Wife of George Tatham. An Elder.

ISABELLA TAYLOR, 77 9 7 mo. 1887  
*Kendal.*

MARY JANE TAYLOR, 55 16 2 mo. 1887  
*Sunbury, Peckham Rye.* Wife of John Tayler.  
 An Elder.

"'Blessed are the pure in heart, for they shall see God.' All day that brightest of the beatitudes has been in my mind as fitting your dearest mother," wrote one of her friends on hearing that she had been called to see God  
 "To me, from first to last, she was all that is

most pure and noble and generous and true. I think she could hardly understand a mean or low motive, and in all her mature womanhood she kept the beautiful simplicity of a child. And I must touch, too, upon her wonderful humility, so real, like everything in her, yet so utter, that it almost made one smile sometimes, only that in the smile was a touch of reverence."

And although, in her depreciation of self, Mary Jane Taylor would have been the last to wish that any account of her life should be written, we cannot help thinking that a few words concerning one who had so many friends in our Society, and whose character was such a wonderful example of natural buoyancy, high spirits, quickness of perception and intellectual vigour, spiritualised and deepened, especially of late years, by Christian grace, and whose large-heartedness, loving sympathy, and kindly help has endeared to her a large circle, may be of interest and doubtless of instruction.

Mary Jane Taylor was the third daughter of William and Elizabeth Petipher Cash, and was born at Peckham Rye, on the 19th of Fifth month, 1832. Theirs was a large and very happy family, and both at home and at school, Mary Jane was always a favourite ; the friendships she

formed in girlhood lasting all through her life. "I remember her girlhood as though it were yesterday," writes a friend, "and

'How like the swell of some sweet tune'  
its promise was fulfilled."

She took a great interest in the temperance cause, from the time when, while she was quite a child, her father devoted himself to its furtherance, starting alone the first Band of Hope in South London. The members did not meet, but she kept them united by constant visiting, and the circulation of books and papers. Living all her life in the same neighbourhood, she has seen, even up to the last year of her life, the fruits of her early labours.

In 1855 she became the wife of John Taylor, in all whose temperance and philanthropic work she took an unflagging interest, and in which she helped and strengthened her husband by every means in her power. She was a member of the British Women's Temperance Association, and President of the Dulwich and Peckham Rye branch. One of her practical ways of helping to promote abstinence, was by receiving servants into her house who gave way to intemperance, as there they were free from temptation.

For many years she was Clerk to Southwark

Monthly Meeting ; a most regular attender all her life at Quarterly and Yearly Meetings, and for some years was an Elder. "She had such a sweet influence in our meeting, especially over the younger members," wrote one of the young people ; and another, "One could always go to her in any time of difficulty, for sympathy and advice. There seemed so much strength and character about her, one knew she could help."

To her many children Mary Jane Taylor was all that is most beautiful and true in motherhood. One of them whispered to her just before she passed away, "The best mother that ever lived" ! "Oh no," she answered, "I have been such a mixture" ! Referring to these words, one of her friends wrote : "How precisely one knows what her feeling was, and how one realises that the 'mixture,' as she quaintly put it, was just her peculiar charm. She never had enough self-consciousness to pose for propriety, and just because—

'All things high came easy to her'  
she was not in the least afraid of 'lowering' herself by innocent mirth." It was a great deal her keen enjoyment of pleasure and fun that drew the young to her ; they knew she understood them, and was interested in them, their

doings, and thoughts ; and they could not fail to see the spirituality below the surface, and know that religion to her was no mournful experience, but that it added a joy and zest to all the bright side of life, as well as being a support and consolation in darker times.

Little children were her especial pets, and nothing so aroused her indignation, or called forth her help so quickly, as cruelty to children. The poor in her neighbourhood ever found her a friend and true helper ; she would go miles to investigate a case, and, if she found the family deserving, would do all in her power for them. When sometimes deceived in people and imposed upon, she would say : “ I would rather be taken in occasionally, than grow suspicious of all that come for aid.”

One woman, whom she had known and helped for over twenty years, wrote as follows :—“ She was so perticularly kind and symppathising to all my sorrows ; she was so feeling ; and when she ask me how the pain was last time she was hear when i told her, the tears run down her dear cheeks, her tender heart was open for all. i did not think when she was on her knees prayin for me to be spaired for the sake of my poor little Boys that she was so soon goin home

to heven. O she offered a most Butyfull prayer that time i can never forget it. She was a true steward of Jesus Christ always ready to do good. as i worked in her house so many years i Can speak with truth that i never see her turn a soul away from her Door."

All the queer, eccentric people, too, that no one else could get on with or tolerate, found a friend in her ; having originality in her own composition, she rather enjoyed, or at any rate made the best of, the peculiarities that sometimes irritated others.

In 1882 Mary Jane Taylor accompanied her husband on a visit to America. On arrival at New York they proceeded almost immediately to Richmond, Indiana, and attended Indiana Yearly Meeting, and later the Yearly Meeting at Baltimore, visiting also the Meetings of Cincinnati, New York, Brooklyn, and Philadelphia, and the then recently-opened college for young women at Bryn Mawr, under the charge of Dr. Rhodes. She had the opportunity of visiting many of the charitable and public institutions of New York and Philadelphia, and made the acquaintance of many Friends. The many letters received after her death testified to the love and admiration she awakened in those whom she met.

As one wrote :—"Your dear mother was one in a thousand, so lovely in every way, mind and body. I was looking forward with such pleasure to seeing her again this summer, and we shall so miss her sweet face and kind voice. We all loved her ; to know her was to love her." And another :—"She seemed to us the very embodiment of charity and kindness. Her home life, even as we saw it " (on a previous visit to England), "but for one brief evening, was very beautiful. It was easy to see that the heart of her husband did safely trust in her, and that her children rose up to call her blessed."

She became ill about Christmas, 1886, and suffered at times very severe pain ; but never a word of murmuring or complaint escaped her, though she was naturally impatient of confinement to the house, being always accustomed to wonderful health, and a most active life. No one understood the serious nature of the illness, not even the doctors, who were at a loss to account for it. But now, those who were with her the last few weeks can see how near was heaven all the time ; her faith and patience and love were so Christ-like, and though naturally reserved, her words to, and prayers for, her children, so touchingly beautiful. So little was her death expected,

that the marriage of one of her daughters took place the day before it occurred. Though not able to go to the meeting, she was most anxious that the wedding should not be put off, and was downstairs waiting to receive the bride and bridegroom on their return, and saw also a large number of the family circle, and many friends. The event of the next day therefore was overwhelming in its suddenness and desolation. Not more unexpected to her family than to herself, must it have been, and realising as they did only three hours before she passed away that the end was coming. But there was not an expression of surprise or a shadow of doubt or fear. "Whatever comes, it will be right," she said. And then, though scarcely able to speak, bidding farewell to each in turn :—"I am going to the better land, you will all come too?"

"It was not that our love was cold,  
That earthly lights were burning dim;  
But that the Shepherd from His fold,  
Had smiled, and drawn her unto Him:  
Praise God the Shepherd is so sweet;  
Praise God the country is so fair;  
We could not keep her from His feet;  
We can but haste to meet her there."



EMMA B. THOMPSON,      3   28   11 mo. 1886  
*Wexford.* Daughter of William and Charlotte  
 E. Thompson.

JAMES S. THOMPSON,      35   2   5 mo. 1887  
*Dublin.* Son of John Thompson.

ANN THORPE,              73   25   12 mo. 1886  
*Stockton-on-Tees.* Widow of Robert Thorpe.

REBECCA THURSFIELD,   72   30   4 mo. 1887  
*Evesham.* A Minister. Widow of John  
 Thursfield.

In the quiet dawn of a spring morning one who, like David, had served her own generation, fell on sleep. Though her friends felt they could ill spare her, they could calmly acquiesce in her Father's decree of release. Long had the active soul been cramped and fettered by the feeble body, long had the chains of earth bound the free-born native of heaven.

Rebecca Thursfield's life, which thus peacefully closed, had been one of earnest purpose and wide interests. She was the daughter of John and Susanna Fincher of Evesham, and was born in 1815. Her father had some years before her birth joined the Society of Friends; her mother (*née* Enoch) came of an old Quaker stock in South Warwickshire. Rebecca was the elder of two daughters, and was carefully trained in accordance

with the usages of the Society of which she was all her life a member. That she had profited by his care her father was interested to note, as he listened to the wise advice which his child of nine gave to her still younger sister, exhorting her always to do "that which was right in the sight of the Lord, and to love Him with all her heart."

The elder sister was feeling the responsibility of her position, being about to leave home for Ackworth School. According to the common saying, "The boy is father of the man," the words of this little maiden, carefully noted down by her father at the time, show the spirit of earnestness and anxiety for the spiritual welfare of others that characterised her through life.

A few years after leaving Ackworth she married John Thursfield, a Friend by conviction and considerably her senior. After four years of union spent at Northampton, and during which time a daughter was born to them, the husband and father died, and Rebecca Thursfield entered upon the nearly fifty years of widowhood which was her portion. She returned to Evesham with her little daughter, and in a few months a son was born. The widow and her two children

occupied a house adjoining her father's, which was her home from time to time throughout her changeful life.

The uneventful years that followed were necessarily passed in the care of her children. During this time she kept a diary in which she recorded her religious feelings. She touchingly alludes to the loneliness of widowhood as she sits by herself when her little ones are gone to bed, and the responsibility of training them aright without a father's assistance often weighed heavily upon her. The prevailing desire shown in the earlier entries is that she might see more clearly the sinfulness of her own heart; but as time goes on this is swallowed up by an earnest and ever-growing longing to be allowed to take active part in the Lord's service. "I long to be a valiant in the Lord's cause." She frequently had intuitions that public service might at some time be required of her, so she set her house in order, and held herself in readiness for any call that might come. Meanwhile she felt it right for her to give up the perusal of all books not directly of a religious tendency, and to be often alone, not mingling so much with her friends as her natural inclination would dictate. At one time she writes, "I believe greater silence than I have

hitherto observed is required of me ; my motives I hope have been good in most instances in which I have indulged in religious conversation, but I believe it has not tended to profit ; silence will, I believe, be safer for me at present. I so long for the spiritual welfare of my fellow-creatures that it seems difficult to refrain from speaking to them when opportunity presents."

Thus for years she went on repressing her buoyant spiritual nature, as she believed herself called upon to do, giving up one thing after another, and troubled because she had so burning a desire to be employed in the Lord's service, whereas she found in reading the memorials of Friends that they more frequently experienced a shrinking from such employment. She often expresses a fear lest she should be "compassing herself with sparks of her own kindling;" and her constant prayer is that "the Lord's hand would not spare nor His eye pity till He had made her what He would have her to be;" "that she might bear the turnings and overturnings of the Lord's hand upon her." As time went on she experienced a little more liberty, and she engaged in Bible Society work without feeling condemnation. A sermon by Thomas Pumphrey from the text, "Covet earnestly the best gifts,"

encouraged her, and she felt free to start a class of girls for religious instruction.

During these years she was a diligent attender of meetings to the extent of her power. Her faith was greatly confirmed at the Yearly Meeting of 1840. It was her ardent desire to sit on an Epistle Committee, and her wish was gratified in this particular. Her name was proposed, and she sat with the other Friends appointed, feeling cheered indeed, but too weak to take any part. Any member of the Committee who felt so inclined was encouraged to bring a contribution to the next sitting, and a text occurring to her, she wrote it down, and ventured to present it as a conclusion to the Epistle. Some other Friend had thought of the same text and it was adopted. This is in itself a very small incident to be mentioned, but its importance to herself as a confirmation of her faith, and her introduction into the public work of the Society, was great.

The year 1845 was one of change in Rebecca Thurstfield's life. Her elder child was sent to Ackworth School, and shortly afterwards a house-keeper being needed in that Institution, she applied for the situation. Her letter was crossed by one from the Superintendent asking her

whether she were inclined to apply, as his own mind had been directed to her as a suitable person to fill the vacancy. Thus the way was opened for her, and she removed to Ackworth with her little boy. Here, in the capacities of housekeeper and boys' matron, six useful years of her life were passed, much of the practical arrangement for the first annual vacation falling to her share.

The entries in her diary at this time were few, but the following will show the spirit in which her onerous duties were undertaken. "May I be given to see what arrangements in my department will tend most to promote the best welfare of the precious boys for whom I do at times feel much interested ; may I know an enlarged capacity to wrestle for them, . . may the Lord our God enable me to know and fulfil my duty towards them."

On leaving Ackworth, Rebecca Thursfield held a similar post at Rawden School, and afterwards, her daughter having finished her education, they settled in Evesham, where they opened a day school in the old home. Their Christian influence was much appreciated in the town, and they soon had as many pupils as their school-room could accommodate, the daughter's gentle

winning manner combining happily with the mother's more vigorous discipline. Very few records are to hand of the busy years thus occupied, but many of the scholars look back to this school as the place in which they received their first religious impressions.

To use her own expression, the year 1858 marks a new era in our friend's life. During the summer holidays she was visiting at Barnet, when a circular invitation to a conference of Christians was put into her hand, signed by the clergyman of the parish, William Pennefather. She says, "on reading it my heart responded at once." "At that time I knew very little of Christians of other denominations in their public worship. I had an impression that there was so much of form and utterance that spiritual worship was but little understood; but a very short time in one of those conference meetings proved to me that I was indeed gathered with those who worship God in the Spirit and have no confidence in the flesh." "Hitherto," as she said of herself, "according to the most straitest sect of our religion I lived a Pharisee." Now she was to learn, like Elijah, that the Lord had other prophets doing His will, that had not bowed the knee to Baal. She listened in amazement to

this clergyman of the Church of England teaching the same spiritual doctrines in which she had been brought up, but with a freshness which made them more than ever real to her heart. From henceforth she received a new power, her soul was refreshed and strengthened, and the friendships which she formed at this and succeeding conferences were counted among the greatest blessings of her life. "Such," she writes, "were the steps by which I was being led and prepared for the new line of service that was about to open before me. The prayer had been earnestly offered, 'Lord what wilt Thou have me to do?' when the way was opened for my sharing in the canvass of a district on behalf of the Bible Society." Finding that some of the poor people neither possessed Bibles nor the ability to read them, she was led, in conjunction with others, to hold little cottage meetings on First-day afternoons. These grew until it was necessary to obtain a larger room, and meetings were held on week-day evenings as well. The Lord's work was revived simultaneously in other parts of the town, and by means of other earnest Christians; a time of increased spiritual life followed, and many large meetings in the Town Hall were held by various Evangelists at our friend's invitation. Thus was answered



the prayer for Evesham offered at the Barnet Conference at her request.

The new sphere of work which thus opened before Rebecca Thursfield caused deep searchings of heart as to her position with regard to the Society of Friends. She knew that many of her fellow-members did not approve of her proceedings, and she necessarily had to relinquish the second meeting on First-day ; nevertheless, her conviction was strong that she was a Friend at heart, whatever her Monthly Meeting might see fit to do in her case. In after years she writes of this time, " Friends were generally very kind and loving, but they did not then see that the way in which I was being led was in harmony, as it seemed to me, with the true spirit of early Quakerism. There has been a widespread change since then, each step onward only serving to confirm the rightness of the leadings of those early days."

We proceed in her own words :—" The work in Evesham, so far as I was permitted an active share in it, was suspended in the summer of 1862, by many months of close watching over the declining days of my only daughter, my companion and beloved fellow-labourer." The death of her daughter, which occurred at the end of the

year, was indeed a bitter cup, though mingled with the sweetness of heavenly peace. Shortly after this loss she writes to a friend, "I am favoured to realise much of what my dear one designated '*being kept.*' My loss is very great in the miss of her sweet companionship and Christian fellowship, yet I would not mourn; she has entered into joy unspeakable and full of glory, and her purified spirit will never again be grieved or tainted by sin—the thing which her soul loathed. It was a privilege to have had her so long with me, and the little while of earthly sojourn that yet remains to me will soon have passed away, and then will it not be a blissful reunion?" She drew up an account of her daughter, which was published in the form of a small book; and to her great delight she heard from time to time of its being made a means of blessing to one and another.

A change of residence followed these events. The school had already been given up on account of Susan Thursfield's failing health, and now it seemed natural for the mother to live with the son; so, after a short tarriance with him at Birmingham, they settled at Kettering. Of this time she writes, "All was fresh and untried, . . . there was a deep yearning for spiritual fellowship

and for an opening for mission work that remained unmet." Way for work was soon made however. At the Conference of 1864, which she attended, she was introduced to Miss McPherson, and in a short time we find this lady visiting her at Kettering for rest, but holding two or three meetings which proved to be the beginning of a spiritual revival in the town. The work grew from a simple address to a company of Band of Hope children, to crowded meetings in the largest buildings available, addressed by various evangelists whom she had invited. A successful mothers' meeting was established, and a Bible-woman employed for some years.

On her son's marriage in 1866, Rebecca Thursfield says, "I became liberated for a new line of work that gradually opened out, and now it was in connection with my own beloved people the Society of Friends." This refers to the "Home Mission Association of Women Friends," in which she was one of the prime movers. An entry in her diary during the Yearly Meeting of 1866, reads:—"In the evening a meeting was held at the Bedford Institute. . . . Women Friends interested in Home Mission work were invited, and many came, when interesting information was given of work in different parts, and an asso-

ciation was formed for mutual help." This Association involved her in much writing and travelling as she occupied the position of central correspondent; and the next six years of leisure from domestic cares were largely spent in journeys up and down the country: sometimes at the invitation of Friends desirous of help and counsel in their various undertakings for the good of their neighbours: sometimes as she felt the Holy Spirit was leading her. It was during these years that she was most widely known in the Society, and she greatly appreciated the opportunities of congenial intercourse thus afforded.

In the year 1869, Rebecca Thursfield was recorded as a Minister. She had the gift of a clear and forcible delivery, and the power of saying tersely and definitively that which she wished to express, and withal of adapting her address to her audience; her constant and intelligent study of the Bible being a never-failing source of freshness in her sermons. She was a useful and diligent attender of Yearly Meeting as far as she was able, and, though she never travelled with a Minute on her own account, she accompanied some American Friends in their religious visits to Norway and Scotland. These journeys were a great interest to her, and she often in later years

referred to her experiences in the isolated Scotch meetings and among the simple people of Norway in their picturesque homes, though she regretted not being able to speak to them in their own language.

In 1872, she removed from Kettering to Hitchin, where she resided little more than a year, working as she was able, but finding infirmities increasing, and being warned by various attacks of illness that the active part of her day's work was nearly at an end.

In 1874, she again began housekeeping in the old home at Evesham, which had the advantage of adjoining that of her only sister and family, this time feeling that she was come to end her days in the place of her birth. She prepared her house for a quiet semi-invalid life, and the thirteen years which she passed in it were marked by ever decreasing bodily powers.

As long as she was able, it was a great pleasure to her to meet with her friends in various religious gatherings. She attended a Convention at Oxford, convened by Pearsall and Hannah Smith, and again in the following year a similar gathering at Brighton; at both places she met with many of her old friends, and was refreshed by the earnestness and power manifested, though

she was jealous lest, as she put it, they should seek for *it* instead of *Him*, meaning a spiritual experience instead of a living Saviour. She attended several of the Yearly Meetings and Mildmay (formerly Barnet) Conferences, though in much weakness, until the year 1879, when she was taken ill at Mildmay. This proved a very serious attack, and she never again ventured into the press of London gatherings.

From this time she felt, as she expressed it, "laid aside," and this was a hard lesson for one of her social temperament. Her pen was still busy however, and the following from her letters show the spirit in which she bore her privations, and also the brightness of her hope. "Our days pass away in rapid succession, and we feel how perceptibly the increase of years numbered by us makes a mark on the measure of our activity and ability to compass as much as could be reached formerly. But this is all well, for are we not journeying on to the place of which the Lord our God has said He will give it to us? And we cannot be depressed if we find evidence that the earthly house of this tabernacle shows symptoms of decay and dissolution. The building of God, the house not made with hands, eternal in the heavens, awaits our occupation when the ap-

pointed time arrives, and we may joyfully, thankfully, greet one another in the anticipation of that consummation of all our hopes and desires, not forgetting in adoring love and gratitude to mention Him through whose loving kindness and tender mercy we poor sinful unworthy ones, washed in His precious blood, may have such assured hope." And again:—"Does not the consciousness that we ourselves are approaching the mysterious confines of life lead us to grasp with a yet firmer hold those exceeding great and precious promises, which are all yea and amen in Christ Jesus, to assure ourselves again and again that *He is our very all?* And oh, what blessed rest and security there is in this."

These years though secluded, were by no means idle; her circle of correspondents was large. She took a great interest in reading of the Christian work carried on by others in all parts of the world, though her own share in it was necessarily confined to that of a prayerful sympathiser. She looked upon the writing of letters as a line of service still open to her, and a few more extracts from these will better serve to illustrate the workings of her mind at this time than any words from the pen of another. She says :—

“Here in my quiet corner I do like to look around, and to glean a little after the reapers as the tidings of their work comes in, breathing a prayer now and then that the great Lord of the Harvest will graciously sustain and strengthen them for their work, and preserve them on the right hand and on the left from all the snares of the enemy.”

Again she writes, after alluding to the differences of opinion among American Friends, “One feels more and more amid the increasing confusion, the need of quietness of soul before the Lord, and singleness of eye towards Him. But amid all the confusions there are many bright spots and many things which should lead us to thank God and to take courage. His kingdom is spreading, and it is delightful to read of openings on almost every hand for the reception of Gospel light. Divisions among Christians are among the enemy’s most effective means of keeping them occupied upon party strifes, instead of being of one heart and one mind toward the overthrow of His kingdom and reign.”

To a friend who was travelling on the Continent, she writes :—

“I suppose when once possessed with the spirit of foreign travel and the means of grati-



fyng it, it may be difficult to know where to draw the line. Yet there is a limit in the will of God to those who feel they are not their own and that 'their all is on the altar.' How very much these words imply I have been thinking lately as they have passed again and again through my mind. *All on the altar*, nothing our own—'Ye are not your own'—blessed be His name, we are His who has bought us with His own most precious blood."

To a friend who was engaged in mission work at Gosport, she says :—

"That you may have a crowning blessing at the one-hour service this evening is the desire and prayer of my heart. That there at Gosport, in the midst of all that warlike store and preparation, there may be the breathings of the Gospel of Peace ! It seems to me so discordant—so out of harmony with the 'Peace on earth' that heralded the Saviour's advent ; but there it is—the whole of Christendom, more or less pervaded with the spirit of war—and I suppose it will be till the Lord Himself comes to take to Him His great power and reign. We are yet in the period of which David's reign is a type ;—by-and-bye the Solomon era will dawn and there will be universal peace. Here continually one

is being driven afresh to shelter under the bright and glowing promises which assure us that 'He shall have dominion from sea to sea and from the river to the ends of the earth.' Does it not befit His people, as far as in them lies, to anticipate this blessed time by seeking to cultivate that feeling of universal brotherhood which shall make it impossible to draw the sword or to use a destructive weapon of any kind?"

In another letter she says :—" I cannot walk much, not even to meeting. I shall be thankful if permitted any little ministry in the seclusion of house life, to which in the winter I must be very much confined, writing a letter, receiving a guest in the name of the Lord, or in any way that He may allow in His great goodness.

" I have not met with any part of the Salvation Army, but I hear of them as really doing a work for God amid the lowest and most depraved of the servants of Satan, and herein I can rejoice ; while I have no doubt there is much in their doings that I should not like, yet souls are being saved, and Satan will not fail to try his arts to prevent such inroads on his kingdom. We have need to pray that those whom the Lord uses may be kept from Satan's snares, and from bringing dishonour upon His work. The treasure is in frail

—very frail—earthen vessels ; yet He does not despise such, but uses weak and base things, that no flesh shall glory in His presence. Oh ! that there may be no glorying in the flesh, no pluming of self with the Lord's jewels, but in deepest humility and self-abasement seeking to be hidden away behind the cross of Christ. We all need to be watchful in these respects, do we not ?”

A few months before her death she wrote to a friend :—“ I trust you are enjoying some hallowed seasons in this week of united prayer, gathering probably again and again with the large congregations whereon the spirit of prayer may very manifestly rest. This is a privilege which many secluded ones cannot share in, and yet they may know a very blessed measure of fellowship, and a ‘labouring together in prayer,’ for those things which the Spirit of God is making known to His Church and people that they stand in need of, and they can unite in thanksgiving and praise unto the Lord our God, for what He is, and what He has done and is doing for us.”

These extracts from her letters may be followed by a few sentences from her diary, written on her last New Year's Day :—“ Through sparing mercy I am able to commence the record of another year of grace, still frail in body, but

able to move about a little within the limits of the comfortable home so graciously provided by my Heavenly Father. O Lord ! I would utter the memory of Thy great goodness, and declare Thy loving-kindness and Thy truth. Wilt Thou graciously enable me to do so as opportunities may arise ; may I be more and more a living witness to the blessed reality of Thy abiding presence, and of the richness of Thy grace, Thy mercy, and Thy love."

Her knitting or crochet was a pleasant resource when she had not ability for anything more important, and though feeling the loss of her contemporaries and correspondents, as they one by one passed into the Unseen, her later years were spent in happy content, cheered by the visits of her friends whom she loved to welcome, one at a time, for a quiet *tete a tete*, though unable to bear a large company ; and those who came felt it a privilege to sit by her and listen to her experiences in the past.

There is not much to record of Rebecca Thursfield's last illness, in which she bore with admirable patience, oppression and weakness, which the doctor remarked was worse than pain. Her physical powers declined, though her mind was clear, and as long as she was able to bear it

she loved to hear a short text or a verse or two from "The Last Words of Samuel Rutherford." "Glory, glory dwelleth in Immanuel's Land," was often on her lips while she was able to speak ; but during the last days utterance was almost impossible. She had so often in health told where her hopes were centred, that the short feeble breath of expiring life had no need to be taxed with assurances to her friends, and a loving look or gentle pressure of her hand was all that indicated her consciousness of the presence of those she loved.

STEPHEN H. TOLLADY, 39 20 1 mo. 1887  
*Sudbury.*

Stephen Tollady was born in Sudbury in 1847, and was but ten years of age when his father died. There were six little ones ; the baby only thirteen weeks old. Stephen was a good boy to work, and helped his mother well, but was liable to attacks of rheumatic fever. The first time he had it he was only seven years old. When about eighteen he went to work for Mr. Mann, soap and candle manufacturer, and, with only a short interval, worked for him until he left Sudbury. At the age of twenty-one he married a daughter of Mrs. Symonds, of Cornard. They had four children ; one daughter, named

Emma, was taken from them by consumption, in Fifth month, 1881. She was a sweet child and died very happy. When her father left Sudbury he had still in his possession a half-crown which some one had given to little Emma just before she died.

Stephen Tollady began to attend the Friends' Meeting in Sudbury in 1884. It is not known what brought him there, but having once made up his mind to go he was never after absent without good reason, yet he did not become a member till the summer of 1886. Always quiet and retiring, he had been attending some time before many knew his name, or had an opportunity of speaking to him. At last, seeing that he was in trouble of mind, a friend gently asked him if it was about his soul, if he was wanting to know his sins forgiven. He answered, "There are a great many things to be thought of, and there will have to be a great alteration in many ways before that can be done." He was told of Jesus, who is mighty to save, but did not seem as if he could tell any one what was passing in his mind at that time. He had begun to feel that his wife, who was in gradual decline, was going to be taken from him, and it made him very anxious about her salvation, quite as much as about his

own. She, poor woman, being unable to read, found it difficult to understand Scripture truth, and he soon began to read the Bible to her in the evenings, explaining it and praying with her the best he knew how. About this time some of the men who attended the meeting wished to have a Bible class. Stephen Tollady at once joined it, and took a great interest in the lessons, reading them over with his wife at home. That winter she was taken worse, having to keep her bed, and he was laid up at the same time with rheumatic fever. It was a great trial, but the Lord wonderfully helped them to bear it.

It was probably at this time that he first knew that he had come to Jesus, and found rest to his soul. Thenceforward, there was no mistaking but that he was at peace with God. Sometimes he would engage in prayer at the Bible class, and, after a while, at the Meeting-house, or speak a few words very humbly, but always full of thankfulness and praise.

His wife lingered on, sometimes very ill, and sometimes better, and able to get downstairs, till the autumn of 1885, when she passed away, humbly trusting in Jesus. Through this long affliction her husband was kept in patience, doing all he could for her kindly and tenderly, and

when it pleased the Lord to take her home, still believing that "He doeth all things well." His words were really beautiful and heart-stirring, as he would tell how good the Lord was to him in this time of sore need. Those who knew him best could see that he was growing in the Divine life, and that trouble was being blessed to him, because he took it from the Lord's hand and left the burden of it with Him.

He would tell in the Bible class how he had felt it his duty to give up beer and tobacco, and how glad he was he had done so. "Before that, you see, I often had to go the whole week without money ; but I have never known what it was to be without a shilling in my pocket since."

When Robert Dearle, who had been foreman at Mr. Mann's, went to Australia, he wanted S. Tollady to go with him, but he could not then see it right to go. However, after R. Dearle settled at Freemantle, he had a letter from him, offering him high wages and steady work if he would go out to him.

It seemed likely to be a good opening for the boys to make a better start in life than they could have in England, and after earnest prayer he made up his mind to go. Owing to some delays they did not get off so soon as they expected.



When the papers came from the Emigration Office they found they were to leave Plymouth on Twelfth month 17th, in the *Kapunda*. S. T. kept at work for Mr. Mann till near the time of leaving, then parted with his furniture, gave up the home, and prepared to go. Nothing worried him. He seemed to be living in that perfect calm which often comes to Christians when they are going to die. He felt that he was under the Lord's guiding hand, that He was supplying every need and would continue to do so.

When a friend of his said he thought some gentleman in the town would have made him a present to help him on his journey, his reply was, "I don't know as I should have taken it if he had, for I have all I need and more."

On the last First-day he spoke very nicely in the Sunday school where he was a teacher, and received some little presents from teachers and scholars; and in the evening meeting he gave out the hymn :

"I was a wandering sheep."

After it had been sung he spoke from it, applying it to his own experience, and saying how thankful he was that he had been brought back from his wanderings into Christ's fold of rest and peace; and how grateful, too, for the

blessings received whilst amongst us ; and hoping if we should meet no more on earth we might all meet in heaven. Many felt sorry he was going, for this quiet, unpretending man had won the love and respect of all around. He had been always ready to lend a helping hand, and faithful in carrying out what he undertook to do.

Then there came the sad partings from the aged grandmothers, who felt sure that they should see them no more on earth, and from many relatives and friends. At last all is over, they have reached Plymouth and are on board. The *Kapunda* sails away prosperously, carrying her precious freight of human lives. They are making good progress, and have been out at sea a month, when in the dead of night there is a fearful crash, for a heavily laden ship has run into the *Kapunda*, and broken through her side like an egg shell. The water is pouring in. There is no time to lower the boats ; no time even for most of the passengers to reach the deck ; scarcely time to cry " God be merciful to me a sinner." The ship is sinking fast ; they are going down, down into the water ; mothers with their babies in their arms ; wives clinging to their husbands, children to their parents, in one last embrace. In less than five minutes the water closes over them,

and the waves roll on as before. But the day will come when "the sea shall give up the dead that are in it," and all those 298 souls shall stand before the throne of God.

Stephen Tollady, Ellen, Stephen, George; all their names are in the list of those who were drowned. "Are not My ways higher than your ways, and My thoughts than your thoughts?" "What I do thou knowest not now, but thou shalt know hereafter."

A sister in London writes :—"I went this morning to the Shipping Office, and saw the chief mate and one of the apprentices, who were saved. The apprentice says all seemed comfortable and happy on board. He knew my dear brother and the children well, and speaks in the highest praise of him. He says he was one of the best men on the ship, kind to everyone, and always trying to speak a word for his Master. He was one of the first to get up in the mornings, looking after the children and keeping them clean, more like a mother than a father. My brother was police constable over the boys on board. He often went up to see Ellen, who was in another part of the ship. The unmarried women were not able to get out of their cabins when the collision took place ; they must have

died almost directly, and nearly all the children in their sleep."

"Be ye therefore ready also, for in such an hour as ye think not the Son of Man cometh."

"I was a wandering sheep,  
I did not love the fold,  
I did not love my Shepherd's voice,  
I would not be controlled.  
I was a wayward child,  
I did not love my home,  
I did not love my Father's voice,  
I loved afar to roam.

"The Shepherd sought His sheep,  
The Father sought His child,  
They followed me o'er vale and hill,  
O'er deserts waste and wild;  
They found me nigh to death,  
Famished, and faint, and lone;  
They bound me with the bands of love,  
They saved the wandering one.

"Jesus my Shepherd is,  
'Twas He that loved my soul,  
'Twas He that washed me in His blood,  
'Twas He that made me whole.  
'Twas He that sought the lost,  
That found the wandering sheep;  
'Twas He that brought me to the fold,  
'Tis He that still doth keep."

THOMAS TOWNSON, 77 22 3 mo. 1887

*Bridgwater.*

MARY JANE TREFFRY, 66 6 6 mo. 1887

*Westminster.*

NATHANAEL TREGELLES, 83 3 2 mo. 1887

*Liskeard.* An Elder.

No words seem more appropriately to describe the character of this dear Friend than those quoted at his funeral—"To do justly, to love mercy, and to walk humbly with his God"—as having been his aim through a long life. The love of his Saviour had early won his heart, and whether in his business engagements, his social and family duties, or his responsibilities in the Church, the same humility characterised him.

He was much beloved in a large circle of relatives and friends, and those with whom business brought him into contact, and was ever ready to deny himself for the sake of others, and to put a charitable construction on the motives and actions of all.

During many years of active business life, chiefly in South Wales and London, he was diligent in attending meetings for worship and for Church affairs; and on retiring to a country town in his native county he often expressed his thankfulness for the rest and quiet he had found.

There, as long as he was able, he was diligently employed in philanthropic and other occupations, entering with keen enjoyment into the pleasures which nature had always afforded him.

A very short and almost painless illness translated him to "the Home" for which, as one of his friends wrote, "he was so fitted by the sweet current of his life, and the pure tone of his redeemed spirit—a Christian gentleman—one who lived an inner life and held membership in a hidden Church, and yet maintained all the gentle courtesies and kindnesses of one whose dwelling was here, but whose citizenship was on high."

JANE TROTTER, 72 2 2 mo. 1887

*Coleford, near Ross.* Wife of Isaiah Trotter.

ELIZABETH TUKE, 61 19 1 mo. 1887

*Frizinghall, Bradford.*

AMELIA TURNER, 32 17 11 mo. 1886

*Rastrick, near Brighouse.* Wife of Samuel Turner.

RACHEL TURNER, 76 23 2 mo. 1887

*Harrogate.* Widow of William Turner, of Southport.

JOHN TYLER, 91 8 9 mo. 1887

*Cheltenham.* An Elder.

JAMES TYRRELL, 45 26 12 mo. 1886

*Plymouth.*

LOUISA VICARY, <i>Falmouth.</i>	69	19	8 mo.	1887
MARGARET WADDINGTON, <i>Bolton.</i>	79	12	4 mo.	1887
Widow of Thomas Waddington.				
ANN WALKER, <i>Clerkenwell.</i>	55	21	10 mo.	1886
An Elder. Wife of Henry Walker.				
JANE WALKER, <i>Leeds.</i>	66	11	9 mo.	1887
Wife of William Walker.				
JANE WALKER, <i>Huddersfield.</i>	42	22	11 mo.	1886
Daughter of the late Joseph and Rachel Walker.				
JOSEPH WALKER, <i>Darlington.</i>	70	18	2 mo.	1887
JOHN WARING, <i>Rosedale East.</i>	88	30	6 mo.	1886
FRANCIS WARNER, <i>Hoddesdon.</i>	37	7	4 mo.	1887
Son of Septimus and Elizabeth Warner.				
JOHN WARNER, <i>Waddon, near Croydon.</i>	11	10	12 mo.	1886
Son of John Warner.				
ANN H. WATSON, <i>York.</i>	67	19	5 mo.	1887
ELIZA WEBB, <i>Grange Cottage, Richhill.</i>	89	5	8 mo.	1887
Widow of Richard Webb.				

ELIZABETH WEBB,	45	22	4 mo.	1887
<i>Rathmines. Daughter of John Webb.</i>				
WILLIAM WEBB,	83	18	3 mo.	1887
<i>Somersham, Hunts.</i>				
MARY WELLS,	71	21	1 mo.	1887
<i>Chelmsford.</i>				
HENRY WHITALL,	68	3	6 mo.	1887
<i>Lillie Bridge, London.</i>				
ISAAC WHITFIELD,	18	29	12 mo.	1886
<i>Belfast. Son of Thomas Whitfield.</i>				
WILLIAM H. WILLIAMS, —	8	1	mo.	1887
<i>Manchester.</i>				
THOMAS WILLIAMSON,	71	21	1 mo.	1887
<i>Allonby.</i>				
THOMAS WILLIS,	96	4	5 mo.	1887
<i>Carperby, Wensleydale.</i>				

Thomas Willis was born at Carperby, on the 27th of Second month, 1791. He was the second son of John and Eleanor Willis. His mother's maiden name was Carter; she was born and brought up a Friend, but lost her membership through her marriage with a worthy man who held views much in unison with the Society though not a member; the result of this at that time uniform action in Monthly Meetings being that out of a family of ten sons and daughters, all of whom grew up to maturity and most of them



to old age, the subject of this notice was the only one who united in membership with Friends, whilst several of his brothers and sisters imbibed so much of the principles of Friends in reference to a paid ministry and other prominent points, that they never united in membership with any other body of professing Christians, and rarely attended any place of worship.

Little is known of the early life of T. W., but it is believed he was religiously inclined from his youth. In early manhood he united himself with the Wesleyan Methodists, and was for some time a member of that body.

In the year 1812, at the request of Stephen Grellet, a meeting was held at the picturesque village of West Burton, in Bishopdale, not far distant from the beautiful Aysgarth Force, on a First-day afternoon, in a field belonging to a clergyman, who like himself was a French refugee. Extensive invitation was given to this meeting, and S. G. says in his journal that several thousands attended. Thomas Willis was one of the number, and often afterwards spoke of S. G.'s sermon as one of remarkable power. It was from the words of Revelation xiv. 6 and 7 : " And I saw another Angel fly in the midst of heaven, having the everlasting Gospel to preach to them

that dwell on the earth, and to every nation and kindred and tongue and people ; saying with a loud voice, Fear God and give glory to Him ; for the hour of His judgment is come ; and worship Him who made heaven and earth and the sea and the fountains of waters." Often in the later years of his long life, when speaking of his spiritual experience, was T. W. heard to quote this passage in full, in a manner so impressive that it seemed almost as though the solemnity of its utterance by S. Grellet, seventy years before, still brooded over him. This sermon appears to have exercised so powerful an influence upon him as to lead him from this time to cast in his lot with the Society of Friends, and he began to attend meetings, and in due time was admitted into membership.

In 1819, he was united in marriage with Margaret Baynes, and four children were the result of this union ; two sons died in infancy, but the daughter and his youngest son survive him.

In the early days of the temperance movement, T. Willis attended a meeting held in his native village, and at the conclusion of the address one of his neighbours, at times a victim to intemperance, came forward and offered to sign the pledge if T. W. would do so ; and whilst he

did not see the necessity of so doing on his own account, yet for the sake of assisting a weaker neighbour he decided at once to take the step; and from this time to the end of his life all his farming occupations were conducted on temperance principles, and all his influence was exercised in endeavouring to extend the practice of total abstinence.

A writer on "Farming in Wensleydale," who visited Carperby in 1879, says :—

"More than forty years ago, Mr. Willis, though always a temperate man, taking a glass on market days, and sometimes two when meeting with a friend, was induced to become a total abstainer, in order by his example to try to influence his neighbours who were much addicted to intemperance. Who can determine the amount of good that a thoroughly upright conscientious career, with all the simplicity of the Quaker's faith, may have had upon the dalesmen? Certain it is that a very great improvement has taken place in what was once, and may be still, a darling vice. It was a very pleasant sight to see such a thoroughly genial old age. Thanks to a healthy life and a good constitution, great age did not appear to be at all oppressive, and the vigorous old man walked, after dinner, a

mile or two with apparent ease, and took a lively interest in all around him."

That T. W. had his failings and shortcomings, we may readily admit. These at times introduced him into contrition and deep humiliation ; but through repentance and living faith he was enabled to realise that the Lord Jesus Christ hath power on earth to forgive sins, and it was his privilege to experience a calm and peaceful old age.

Friends who called to see him as his life drew towards its close will long remember his cordial greeting and his loving farewell ; his thoughts seeming more and more turned to the life beyond, and his hope rested only in his crucified yet living Redeemer. While speaking his kindly affectionate farewells, he would often say, but in the full dialect of his native Wensleydale, "We shall most likely never met again here, but I hope we shall all meet in heaven." His love seemed sometimes to overflow to all men everywhere. "I want everybody to be saved," he said ; "There is salvation for all."

Industry was a marked feature in his character, and after he had entered his ninetieth year, and was less able to take part in the active duties of the farm, which he had continued to do up to

that time, he occupied his spare time in knitting and continued to do so up to the time of his death, and found this a great relief to the otherwise dull monotony of old age.

His life was a remarkably healthy one ; his friends do not remember him to have spent a single day in bed for the last sixty years.

His last illness was short. He retired to rest in usual health, on the 29th of Fourth month, as his custom was, at eight o'clock. About two hours afterwards he was found quite unconscious, and it was feared he was passing away. Consciousness however gradually returned, and continued with slight intermission till the end came. He was full of love and peace ; there was no anxiety to recover, and no fear of death. He frequently said, "Give my love to everybody," "I love you all ;" and in the early morning of the 4th of Fifth month, without the least pain, we reverently believe he exchanged mortality for life.

LYDIA WILMOT,                      76   30   4 mo. 1887

*Bristol.* Wife of Henry Wilmot.

CHARLES WILSON,                71   27   10 mo. 1886

*Shotley Bridge, Durham.* An Elder.

ELIZA R. WILSON,                69   11   2 mo. 1886

Wife of Charles Wilson.

The names of these dear Friends appear in

the *Annual Monitor* for 1887, both having died in 1886 — Charles Wilson, surviving, his wife about eight months.

To those who knew our beloved friends, or were privileged to meet them in their home at Shotley Park, some more enduring memorial seems due than the simple record of their decease ; for, though they occupied no very conspicuous place in the Church or the world, they were, through Divine goodness, enabled to be helpers of many ; while their bright example of Christian simplicity and kindliness in the daily round of life, the conduct of their household, and the interest they took in the welfare of their neighbours, evidenced the reality of the grand transformation by which they knew that they had passed from death unto life.

Charles Wilson's natural disposition led him to seek privacy rather than publicity, to which his training in the shop and the counting-house, and as a partner in a mercantile establishment, supplied a healthy balance. His care for those in his employ was recognised by the love and respect of all, as he carried out, with conscientious prudence, a practical Christianity.

In ripening manhood he took an earnest interest in peace and temperance ; he was an

active supporter of the Bible Society; and in later years he turned his attention to Bible study, and, being ever ready to share with others any fresh idea he had received, he was the means of exciting in them the same love of the study which he so greatly enjoyed.

As one of the Committee of the flourishing British Schools in Sunderland, he took an increasing interest in the education of the humbler classes, and was a principal founder of the Boys' and Girls' Reformatory and Industrial Schools, the success of which is largely owing to his wise supervision and personal services to the end of his life.

Charles Wilson was a sound and consistent Friend, and discharged the office of Elder in the Society with wisdom and fidelity. Though his voice was but rarely heard in religious meetings, the influence of his meek and quiet spirit was consciously felt, and in transacting the affairs of the Church the soundness of his judgment was highly valued.

He was a diligent attender of meetings ; but his religious sympathies were not confined to his own Society ; he was ever ready to lend a helping hand to such as loved our Lord Jesus Christ in sincerity, and were labouring for the advancement

of His kingdom. He thus became a pillar in the Church, gaining the love and esteem of his fellow-Christians of other sections, and respected by his neighbours, as was testified by their presence at his grave-side, where one of them (a clergyman) feelingly quoted the words, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

It would be foreign indeed to Charles Wilson's desire that his memory should be eulogized, as though by his own wisdom or excellence he became so good an example to others ; yet, though shrinking from much expression as to his own religious experiences, he was able to point to the time, in early life, when, under the preaching of a Friend, he was conscious of a special call to come to the Lord Jesus for rest and peace ; and doing this in the simplicity of faith, he realised the joy of God's salvation. Henceforth the language of his heart and life, if not of his tongue, was in accord with the confessed experience of Paul, "I am crucified with Christ, nevertheless I live ; yet not I, but Christ liveth in me."

Eliza R. Wilson was the fourth daughter of Thomas and Mary Pumphrey, of Ampthill, who died within six months of each other, leaving seven young children. Her uncle, Stanley



Pumphrey, of Worcester, kindly cared for her until she went to Ackworth School.

She was for some years in business in London until her marriage with Charles Wilson, in 1855, when she removed to Sunderland, and a few years later to Shotley Bridge, where their pleasant home became a centre of attraction to many, until Eliza Wilson's failing health necessitated more seclusion and quietness.

Feeling her need, she early in life accepted Christ as her Saviour, and yielded her heart to the influence of the Holy Spirit in acts of conscientious self-denial. She threw her energies into service for the good of those around her, and in later years knew an increased sympathy with all efforts to win others to the knowledge of our Lord and Saviour.

It was a great pleasure to her while health permitted to hold a Bible class one evening in the week, with her servants, and other young women from the village. Those who attended it much valued her loving sympathy.

After two or three weeks of confinement to her room, she died rather suddenly in Second month, 1886.

CHRISTOPHER WILSON, 76 16 12 mo. 1886  
*Gainford, near Darlington.*

JOHN WOOD,	69	19	5 mo.	1887
<i>Gillamoor, near Kirbymoorside.</i>				
MARGARET WOOD,	85	24	3 mo.	1887
<i>Chelmsford. Widow of George Wood.</i>				
JOSEPH J. WRIGHT,	41	8	2 mo.	1887
<i>Hanley.</i>				

## APPENDIX.

## CANDIA CADBURY.

DIED EIGHTH MONTH 2ND, 1887.

AGED EIGHTY-FOUR.

CANDIA CADBURY was the daughter of John and Hannah Wadkin, of Manchester, where she was born in the year 1803. The family afterwards removed to Pendleton, which was then a pleasant country suburb. Here she lived with her parents until her marriage, in 1820, with Benjamin H. Cadbury, of Birmingham. The change was great from her quiet country home to a busy life in a large town. Those who knew C. W. when young, and at school, speak of her sweetness and amiability of character ; and these, with high conscientiousness, were marked traits throughout her long and useful life. Her heart was early given to the Lord, and in various ways her watchfulness over herself was very striking.

When quite a girl she realised the danger arising from indulgence in alcoholic drinks,

having noticed their ill-effects on some of her acquaintances. This was before the temperance question came so much to the front, yet she felt the importance of setting a personal example of abstinence. Throughout her life she maintained a warm interest in the subject, and sought, by word and example, to influence those with whom she came in contact.

From her mother she inherited the gift of caring for those in sickness or want, and, to the last, delighted in administering to their needs by supplying them with food, medicine, and other healing agencies, as well as in other ways. Little realising, with the humble view she entertained of herself, what a blessed ministry was hers, her love and large-hearted sympathy flowed out freely, even to those whom she casually met, constantly seeking to lead them to the blessed source from whence she drew her own comfort and support.

A Friend who was taken into the employ of B. H. Cadbury the year after his marriage writes with grateful feelings of Candia Cadbury's care over him during the four years he was a member of their household, and adds, "My own sad experience of the change to a less guarded and less cared for situation when I left Birmingham, and much that I have learned of others

since, causes me deep regret for the young people of our Society, who are not now treated as members of the family. . . . Upon expressing my thanks to C. B. C., a short time ago, for all her loving care, she replied, that she often thought of those days with regret that she had not more diligently sought the spiritual welfare of those who were employed in the business."

District work, in company with one of her daughters, was commenced in 1857. In this she took a lively interest, and continued it until about two weeks before her death. In later years, instead of going from house to house with tracts, and collecting the savings of her poorer friends, she continued to meet them weekly in a small room. Many were the calls of interest and sympathy she paid to these, and to others in her own sphere of life. Especially was her heart drawn out to the sick and sorrowing. Her words of comfort and advice in time of trouble are cherished by many, and her pen was ever ready to convey messages of love and counsel. Her memory was well stored with hymns and poetry from the favourite writers of her younger days. Her morning waking thoughts were often very precious, when one or other of these hymns, or some familiar passage of Scripture, would arise for her

comfort or encouragement—a blessing which she greatly valued.

Although naturally quick-tempered, the usual calm sweetness of her disposition would lead few to suppose the struggles through which she passed from the assaults of the great enemy, and she would often speak of the need she felt for great watchfulness.

In the decline of life, when unequal to so much active service as formerly, her sound judgment and sympathy were most helpful to her family and those who consulted her. Each of her children felt her as a personal friend. The great secret of her strength and sweetness was undoubtedly the communion which she enjoyed with her Lord and Saviour in the quiet of her own room, whither she often retired, to gather strength and comfort on her way, and to pour out her prayers for herself and her family, and for many others on whose behalf her heart was drawn forth.

One instructive trait in her character was the earnestness with which she sought to carry out the calls of duty, as she felt this laid upon her, although at times they brought a cross to her natural inclination.

In a pencil memorandum dated Ninth month

26th, 1853, she writes :—" O, Lord, be pleased to help and strengthen thy poor, weak, and unworthy servant, to do Thy will, however contrary to the inclinations of the flesh ; preserve her on the right hand and on the left, that Thy will may be done in her, by her, and through her, in all things ; and may Thy strength be made manifest in her weakness, showing unto her that the excellency of the power is of Thee, and not of herself. For truly of herself she can do nothing." Again, Second month 22nd, 1863, she writes :—" How continually must we take up the cross and deny ourselves, if we would be followers of our dear Lord and Saviour." " When inclination leads one way and duty another, even though it may be for an innocent enjoyment, yet if the Master calls for the time to be otherwise devoted as for Him, though the service may be very small, yet may we be found willing in this to deny ourselves, remembering that it is he who is faithful in the little who shall be made ruler over more.

" ' But, oh ! how poor and frail am I,  
How weak, how apt to turn aside ;  
Lord, I depend upon Thy word,  
And ask Thy Spirit for my guide.' "

She first spoke in meetings for worship about the year 1843, and was for many years a recorded

Minister. The effort of speaking in public was very great to her retiring nature, but she yielded with simple obedience to the call of her Divine Master ; and though her addresses were never lengthy, yet it is believed a divine power accompanied them, and that they were a help and comfort to many. Her feeling of responsibility in exercising this gift is expressed in the following written prayer : “ Be pleased, O Lord, to restrain and refrain my lips from any offering which is not acceptable in Thy holy sight ; yea, oh ! Lord, which is not of Thy own preparing ; for we are assured that the preparation of the heart and the answer of the tongue are from Thee. Be pleased to guide and guard me and my dear husband and children in all our undertakings, and preserve us in Thy holy fear. Let Thy quick and powerful word search out and discover every lurking evil in our hearts, and cleanse us from all that is contrary to Thy Divine will, that we may not grieve Thee in thought, word, or deed ; and, whilst the creature is humbled, that all glory, honour, and praise, may be lovingly ascribed unto Thee and Thy dear Son for ever.”

Her anxiety on behalf of her fellow-members is thus expressed :—“ I often desire that the members of our religious Society may walk con-



sistently with our profession, and seek to adorn the doctrine of Christ our Saviour in all things, that we may be enabled to invite others to come and have fellowship with us, for truly our fellowship is with the Father, and with His Son Jesus Christ."

The following testimony to her belief in Jesus Christ as her Redeemer, not only from the guilt, but from the power of sin, is very clear :—

"*Seventh month 14th, 1855.*—Not only do I believe it is mercifully designed of our faithful High Priest that we should be delivered from the *guilt* of sin, but from its *power*; for is it not said, 'For sin shall not have dominion over you, for ye are not under law, but under grace' ?

" ' The Saviour's sacrifice alone  
Can for every sin atone.  
Lord on Thee my soul doth rest ;  
Living, dying, I am blest.' "

The married life of Benjamin and Candia Cadbury, which extended over nearly fifty-one years, was a happy and useful one. Whilst endeavouring faithfully to fulfil the numerous duties arising from a large family, they entered warmly into interests connected with anti-slavery, temperance, and other philanthropic causes, and often had the pleasure of entertaining ministering

Friends, and the good and noble of other denominations.

Early in her married life C. C. lost most of her nearest family ties, but only once was the shadow of death permitted to fall upon her own home, when, in 1852, her youngest child died after a long illness. With this exception, the family was complete when, in 1879, the Golden Wedding was celebrated at Grove House, with loving congratulations from a wide circle of friends and relations. The expression on this occasion of so much love and interest was a great surprise and pleasure to B. and C. C., and the address and travelling timepiece presented by the Friends of Birmingham Meeting, in commemoration of the event, were much prized by them both, and the time-piece became their constant companion.

After Benjamin Cadbury's death, his family removed further into the country, and this change brought a renewal of health to Candia Cadbury, and helped to promote the cheerfulness which was so marked a feature of the peaceful evening of her life. Her grand-children were a constant source of enjoyment to her, and she entered with interest into their amusements, as she did into the various pursuits of her family, with a brightness

and vigour unusual in one of her advanced years. Notwithstanding failing sight, she was rarely seen without some occupation to engage her busy fingers. For the last two years of her life, she found much pleasure in knitting woollen helmets and gauntlets for the deep sea fishermen, in whom she took a lively interest. Of later years especially she greatly enjoyed reading, and never tired of biographies of the great and good.

The end came suddenly, while she was apparently in the midst of life and health. She went to meeting on First-day morning, the 31st of Seventh month, and the next day moved about the house, and enjoyed the garden as usual. Towards evening she complained of not feeling well, and this was immediately followed by hæmorrhage. Afterwards, when lying quietly and peacefully on the couch, she said, "It is I ; be not afraid ;" adding that during the afternoon she had had a sweet reading, in her own room, from Newman Hall's little book, "It is I," and now she felt how appropriate it was to herself. To a servant she said, "We are fearfully and wonderfully made;—I do not know how this will end ; I am not afraid ; but I should like to see my absent daughters." Again, when she had been carried up stairs, laying her hand gently

on the daughters who were with her, she quoted the lines :—

“ Sweet to lie passive in His hand,  
And know no will but His.”

She slept most peacefully in the night, and said in the morning that she felt quite well. She talked in her usual bright thoughtful way about things passing around her up to a few minutes of the close, but then complained of exhaustion ; and before the nourishment she desired could reach her, a second attack of hæmorrhage came on, and she passed away in the arms of her children, to awake in the presence of her Lord and Saviour.

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WILLIAM PEARSON,

OF SUNDERLAND.

DIED 7TH OF ELEVENTH MONTH, 1885.

AGED 59 YEARS.

THAT “ God is no respecter of persons,” and that in every rank and condition of life “ those who fear Him and work righteousness are accepted of Him,” is a truth abundantly illustrated in the life and death of this good man.

He was born in Sunderland ; and, being surrounded by evil companions and example, was trained in the vices and excesses which mark the abandoned classes of a sea-port town. He used sorrowfully to speak of having been intoxicated before he was ten years old. He went early to sea, falling easily into the practices of those around him. But an accident deprived him of a leg ; and being now unable to act as a sailor, he obtained a post at the docks, involving much night work.

In the time thus available for reflection, his thoughts were turned to the great purpose of life ; and when, in 1868, the Pottery Buildings' Mission was started, William Pearson was one of the first to avail himself of the advantages there offered, attending, when able, the religious meetings and the school for adults, thus doing his best to repair the neglect of his early years. Having become a total abstainer he also gave up the use of tobacco when he became convinced that this was wrong for him. " I flung pipe and tobacco pouch into the furnace," he said, " and on my knees prayed to God to keep me from the desire for it. From that time the desire was taken away."

Though his duties often prevented his regular

attendance at meetings and school, he diligently read and prayed over his Bible during the lonely watches of the night, telling a Friend that these times of being alone with God were often the happiest hours of his life.

Thus William Pearson's Christian character ripened ; and having become a changed man himself, and desiring the salvation of his neighbours and fellow-workmen, he often found occasion to speak to them of what his Saviour had wrought in him and for him. We believe the sincerity and kindliness of these efforts went home to the hearts and consciences of many.

The Band of Hope was a special object of interest to him, and his warm desires for the welfare of the children, and the remembrance of his own neglected youth, led him often to tell them of the errors of his own childhood, and to warn his hearers against them.

In 1882 he was admitted into membership in the Society of Friends, by whom, as he became known to them, he was highly valued. In the midst of many discouraging circumstances he held on his way, ever cheerful, patient, persevering, and faithful ; thus securing the love and respect of all who knew him. In religious meetings he did not withhold his public testimony to the grace

and mercy of God through Christ Jesus ; but his daily life was a continual silent testimony to the truth of his profession that he had experienced a change of heart, and had been “born anew.” A trying illness was endured with Christian patience, and he died rejoicing in Christ his Saviour.

His remains were followed to the grave by many, both young and old, whom his kindly labours had taught to love him, his bright example had led to follow him, or had encouraged to persevere in the way of righteousness.

“The memory of the just is blessed.”

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CHARLOTTE ELIZABETH PEARSON,

OF WILMSLOW, CHESHIRE,

WIDOW OF BENJAMIN PEARSON.

DIED SECOND MONTH 22ND, 1887. AGED 85.

ALTHOUGH not a member of the Society of Friends during the latter part of her life, C. E. Pearson was for the last ten or twelve years so completely a Friend in almost everything except actual membership, and was well-known to so large a circle amongst Friends, that it seems not unfitting that a short sketch of her life should

appear in these pages. The lives of those among Friends, whom she had loved from her earlier life,—as recorded in the *Annual Monitor*,—were read by her with interest from year to year; for she retained to the last a lively remembrance of these, and a warm interest in all that concerns the good of the Society in the present day.

Charlotte Elizabeth Giberne was born in New Broad Street, London, on the 21st of Fifth month, 1801, being the fifth daughter of Mark Giberne, a merchant in that city, and of French descent. In the year 1815 she and four of her sisters were sent by her parents to Paris to complete their education. The knowledge of the French language thus acquired was retained through life by C. E. Pearson, who made valuable use of her ability to help those younger than herself, with that generosity which always prompted her to share with others whatever benefit she herself possessed, from the smallest temporal blessings to her deeply-prized spiritual riches. Of her service in this respect at Ackworth, in parts of the years 1832-34, Friends still living retain a grateful remembrance.

Brought up as a member of the Church of England, she came about the time of her twenty-second birthday, in common with her mother and



sisters, under the influence of that remarkable wave of spiritual life which, humanly speaking, was so largely due to the steadfast faithfulness of Charles Simeon. From a condition of worldliness, her whole family, at least as regards the mother and daughters, were within two years brought to receive the truth as it is in Jesus, and a change in the household arrangements was immediately made in accordance with the new interests thus awakened. At the same time it will be readily understood that, in unison with the evangelical teaching in the Church of England at that day, great reliance was still placed on what are now, as then, termed "the means of grace."

The leadings of our Heavenly Father in the case of our dear friend, to draw her more fully away from the outward, to that spiritual worship which it has been the privilege of the Society of Friends so long to recognise, are touchingly instructive. In little more than five years after her conversion she was afflicted with a spinal weakness, for which her medical adviser ordered a constantly recumbent posture; this, to her, severe penalty had to be endured for a whole year.

In the beginning of this experience, her

chief trial was the anticipated withdrawal from "the services of the Church" for a prolonged period. It may be imagined how great was her surprise when, instead of the expected loss, she found that the opportunity afforded her for true spiritual communion with her Saviour, and the enlarged acquaintance with the Scriptures which became possible, resulted in the deepening of her spiritual experience, notwithstanding her loss of the advantages of public worship, and of the partaking of the Eucharist.

Before this time of trial came on, she had a slight acquaintance with a family of Friends residing in the neighbourhood of her father's house at Wanstead, in Essex. She has often spoken of the shock to her feelings produced by finding any really Christian people indifferent (as she regarded it) to what she had been educated to consider as essential "means of grace;" but now after the experience gained in her time of weakness, she, on her partial convalescence in 1829, being ordered to Brighton for her complete recovery, one day made her way to the Friends' meeting-house, where she afterwards frequently attended during her stay. Here she was soon spoken to by our late dear friend Daniel Pryor Hack, who passed away scarcely twelve months

before her ; of whose tender cherishing in spiritual things, and of whose kindly welcome, she was often wont to speak, and with whom, after the lapse of nearly half-a-century, it was her privilege to renew acquaintance, and to talk with him of the wondrous way in which the Lord had led them both.

While, as already stated, C. E. Giberne's conversion was due to the influence of the evangelical teaching in the Church of England, as it spread outwards from the University of Cambridge, her further drawing towards Friends was without doubt, however unconsciously, induced by association with a very different class of ideas, which issued from the sister University.

The influence of John Henry Newman, now Cardinal Newman, with whose family members of her own were intimate in the early days of the "Tractarian movement," excited in her family, as throughout the land, an earnest quest after a visible "True Church." This quest, which ultimately led him, as also it led one of C. E. Giberne's sisters, to the Church of Rome, was in a degree satisfied in C. E. G.'s case, in the belief that in "the Friends" she had found a visible company of believers, who were most nearly faithful to the principles of that early Christian

Church whose beginnings are recorded in the New Testament.

It will be easily understood that her decision to discontinue her attendance at the services of the Church of England introduced her into no small trial on her return home early in 1829, when she had been expected to resume her useful place in a school conducted by her elder sisters and herself, in their father's house. It soon became evident that she must go out alone into the world, and provide for her own living. An opening was made for her in the families of James and Lucy Sheppard and of Samuel and Elizabeth Gurney at Upton, where she remained six months, becoming intimately acquainted with Elizabeth Fry and other members of the Gurney family, some of whose portraits she drew in crayon. She was received into membership at Plaistow in Fourth month, 1830, before leaving for Yorkshire to enter the family of William Leatham, at Heath, near Wakefield. She continued there for two years, removing to Knaresborough in 1832, where one of her sisters was residing, for the purpose of receiving instruction in the Scriptures from the well-known Mrs. Stevens. While living there she attended Friends' meetings at Leeds, becoming acquainted with the Tuke

family, and many other Friends, whose miniatures she was commissioned to take, as she intended to support herself in this manner till way should open for her to go out as a missionary, to which life she believed herself called. Her desire was to go to the West Coast of Africa, having become closely attached to Hannah Kilham, who was at this time at work there. In 1834 Friends met in London to consult upon this prospect ; but news having arrived of Hannah Kilham's decease, and no companion offering for the service, her going out to Africa had to be given up.

Shortly after this decision, she received and accepted a renewed offer of marriage from Benjamin Pearson, whom she had met in visiting Manchester in 1832, when she went thither by invitation to take Isaac Crewdson's portrait. Benjamin Pearson was, like C. E. Giberne, a convinced Friend from the Church of England, and the only one of his family who joined the Society. They were married at Plaistow Meeting on the 8th of First month, 1835, Isaac and Anna Braithwaite and Elizabeth Fry being present ; the latter, after meeting, joining the company at the house of Mark Giberne, at Wanstead. They became members of Manchester Meeting, where C. E. Pearson exercised a gift in the ministry.

It was with deep regret and pain to herself that her membership in the Society was brought to a close early in 1837, consequent on her intimate association, through her husband, with Isaac Crewdson and the other "Evangelical Friends" who separated at the time of the Beaconite controversy; and during the forty years that followed, she often spoke of her attachment to the Society, and though during that period a regular attender at other places of worship, she was never united in Church membership with any other denomination.

Early in 1845, she and her husband suffered a severe bereavement in the loss, within a few weeks, of three little daughters, by scarlet fever, and at the close of the same year they, with their three remaining children, removed to Wilmslow, where Benjamin Pearson died in the autumn of 1857.

Some years after this, Charlotte Pearson, in company with her younger son, who retained his membership in the Society, occasionally attended the meetings of Friends; and two or three years after his marriage in 1873 to a daughter of William Miller, of Edinburgh, she became a regular and diligent attender; at first making her way to all the meetings on foot with

considerable difficulty, owing to the infirmities of increasing age, and afterwards continuing her attendance on First-day mornings until her last illness. This meeting with her friends for worship, and for waiting upon the Lord in quiet, she highly prized. Her mouth was again opened in ministry, after a silence of forty years, in the beginning of 1877, and for the last ten years of her life she continued diligently to exercise her gift to her own comfort and rejoicing, and with great acceptance to Friends.

Hers was a green old age, her mental faculties remarkably bright to the last, and her powers preserved, except that of eye-sight, of which she was almost entirely deprived for the last six years, a deprivation which she bore with great Christian cheerfulness, and which did not prevent her from maintaining to the last an active correspondence with a large circle of friends and others. The increasing feebleness of age was borne with striking brightness and courage, as were also the few weeks of somewhat acute suffering which ushered in the end.

She delighted to speak well of her Master, and not only in public utterance, but also by private word, was she wont to seek to win souls to Him whom she loved. Convinced also that

the greatest hindrance to the spread of the Gospel in this land springs from the drinking customs of the people, she was "instant in season, and out of season" in urging on all who came in contact with her, the importance of total abstinence, and of the legislative prohibition of the drink traffic.

It was not till a very few hours before the end that either she or those around her thought that she was about to pass away. On the morning of her departure she listened to the 91st Psalm, saying at its close, "May it be fulfilled to the next generation." These were the last words distinctly uttered; the 23rd Psalm being then repeated to her, she tried to revive a favourite verse, "I shall be satisfied when I awake with Thy likeness;" but the power distinctly to articulate was gone. She closed her eyes, and gradually and peacefully "fell on sleep," "having served her generation according to the will of God."

Her remains were buried in the Friends' graveyard at Wilmslow, on the 25th of Second month, 1887.



WILLIAM COLE,  
OF CALNE, WILTSHIRE.

IN the obituary of this year we wish to notice the decease, at Calne, Wiltshire, of a long known and worthy attender at Friends' meetings, though not a member, William Cole. He passed away at the age of eighty, on Third-day, 11th of Tenth month, 1887. He was highly esteemed, and is greatly regretted by all classes in Calne and neighbourhood, though for some time past his powers had been very manifestly failing. He was, as is remarked in the *Wiltshire Times*, one who had won the respect and esteem of most who knew him, by his kindly disposition, his high Christian character, and the quiet unostentatious tenour of his life. As this journal further states, "In his youth he had few or no educational advantages ; yet he had by reading, observation, and inquiry, amassed a vast store of knowledge, so that you could approach him on almost any ordinary subject, and have something to carry away."

He was a hardworking man, and what he did was well done ; his garden, flowers, and home, all had the marks of thoroughness, and

were a pleasure to look upon. He was a man of strong argumentative powers, keen penetration, with an ability for arriving at solutions in regard to weighty questions seldom met with among men of his class. In his religious life he was born and brought up in the Church of England. The ministry of the vicar, J. Guthrie (an exemplary man in his day), was well received by W. C., but he ascribed his conversion to the preaching of a former curate. As time went on however, the teaching of the Church failed to satisfy the longings of his mind. He had been very seriously impressed when quite a boy, by a few words spoken in a Friends' meeting on Isa. xl. 27-31. These words were fastened on his mind and never forgotten, and were often recurred to, and repeated to others in after years. It was not only the words themselves, but the beautiful expression of countenance in the speaker, the late William Gundry, of Springfield, which produced so powerful an impression upon him. When W. Cole was about twenty years old, W. Gundry became his beloved and honoured master, and for him and his widow he worked as gardener, &c., for over forty years. W. Gundry was possessed of a firm and abiding trust in our Lord Jesus Christ, and in it he lived and died. He

was a most catholic spirited man ; and there are abundant evidences of his love and sympathy for all who loved God and man, let them be known by what name they might. He had no greater joy than to endeavour to lead others into what he knew was sure ground for the soul's trust, especially when appealed to by anxious inquirers.

W. Cole did not join any other community after he left the Church of England, but for some years attended at the High Baptist Chapel ; and afterwards the Friends' meeting, where he often took a lively part in testimony, and sometimes in prayer. Many will remember the time, on a First-day morning, when he forcibly quoted Jer. ix 23, 24, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might ; let not the rich man glory in his riches ; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth ; for in these things I delight, saith the Lord," and commented at some length upon the words, and asked the children to learn the verses by heart. On another occasion he spoke beautifully on Rom. viii. 2, "For the law of the Spirit of life in Christ Jesus hath made me free

from the law of sin and death ;" his countenance lit up with unusual animation.

We have said he did not join in membership with Friends, but some years since he told the writer that he was fully convinced of the rectitude of all their principles ; but he would prefer not being reckoned a member ; that his deafness was so great he could not hear anything said at a meeting ; and that his age and many infirmities would prevent his getting to distant meetings. His reverence in meetings was most marked ; he was rarely absent, morning or evening, up to eighty years of age ; and it was most interesting to attend his regular family Bible-readings.

In social life, and in his views on local events, he was always on the side of right, truth, purity, and economy. He was one of the first in Calne to sign the total abstinence pledge, in 1841, having tried and turned from the moderation temperance movement which preceded it. The growth of teetotalism was a great joy to him, and he always insisted that people should be taught the nature and properties of drink, and the influence it exerts on the human body and system.

At the time of his death he was also the oldest member of the Calne District Friendly

Society, set on foot, in 1836, by Lord Shelbourne, W. Gundry, of Springfield ; J. Guthrie, the Vicar; himself, and others. This society continues to be most useful in the neighbourhood. In politics his views were entirely Liberal; and he often spoke at public meetings where he thought the interests of the working classes would be advanced. He was a great advocate of the small holdings of land for working men, and shared in every good word and work in and around Calne for more than fifty years ; and having, by prudence and economy, greatly improved his position in life, he also gave liberally.

Throughout his active life he had been diligent in the private perusal of the Holy Scriptures ; and during his later years his religious life shone out brightly until within a few months of his decease, when his mental powers greatly failed. With considerable effort he sat a morning meeting within five weeks of his decease, and was in his garden twice or thrice afterwards. He was confined to his bed for only three days, and quietly passed to his heavenly home, having been watched over and tended to the last by a dear niece.

*INFANTS whose names are not inserted.*

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Under three months	...	Boys	3	...	Girls	1
From three to six months		„	2	...	„	5
„ six to nine	„	„	0	...	„	1
„ nine to twelve	„	„	0	...	„	3

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ERRATUM.

*Page 50, line 17, for “John ” read “Jonathan.”*

TABLE,

*Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1884-85, 1885-86, and 1886-87.*

AGE.	Year 1884-85.			Year 1885-86.			Year 1886-87.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total.
Under 1 year*	9	4	13	4	6	10	5	10	15
Under 5 years	14	10	24	10	12	22	7	15	22
From 5 to 10 years	6	1	7	2	2	4	2	1	3
" 10 to 15	4	0	4	4	0	4	1	2	3
" 15 to 20	5	6	11	4	1	5	1	0	1
" 20 to 30	10	5	15	8	10	18	7	5	12
" 30 to 40	9	9	18	5	11	16	9	10	19
" 40 to 50	7	10	17	10	12	22	7	10	17
" 50 to 60	15	14	29	10	13	23	10	13	23
" 60 to 70	32	19	51	17	24	41	22	25	47
" 70 to 80	31	41	72	33	41	74	29	45	74
" 80 to 90	24	37	61	26	34	60	16	31	47
" 90 to 100	3	5	8	3	7	10	5	6	11
All Ages	160	157	317	132	167	299	116	163	279

\* The numbers in this series are included in the next, "under 5 years."

Average age in 1884-85 .. .. 57 years, 6 months, and 21 days.

Average age in 1885-86 .. .. 58 years, 6 months, and 18 days.

Average age in 1886-87 .. .. 59 years, 8 months, and 10 days.







12

12







